An informational, literary, educational, and training magazine of the Ahmadiyya Muslim Community, USA

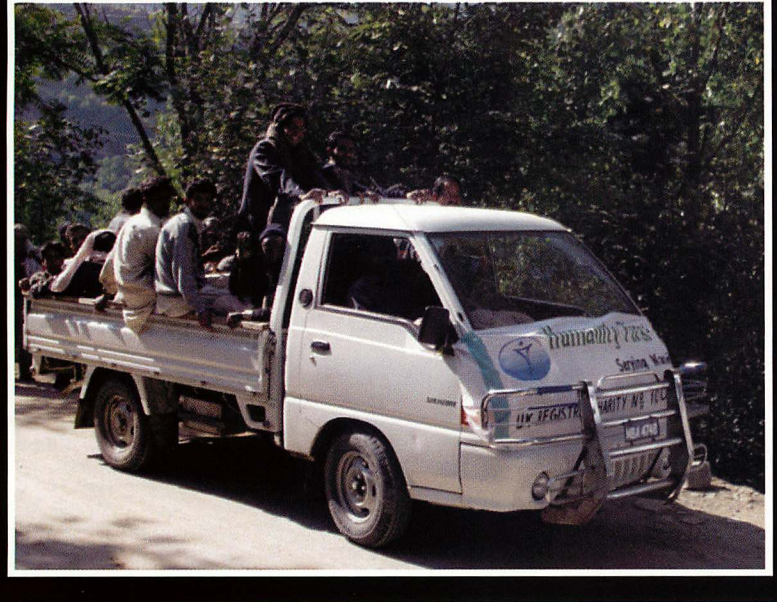
October 2005

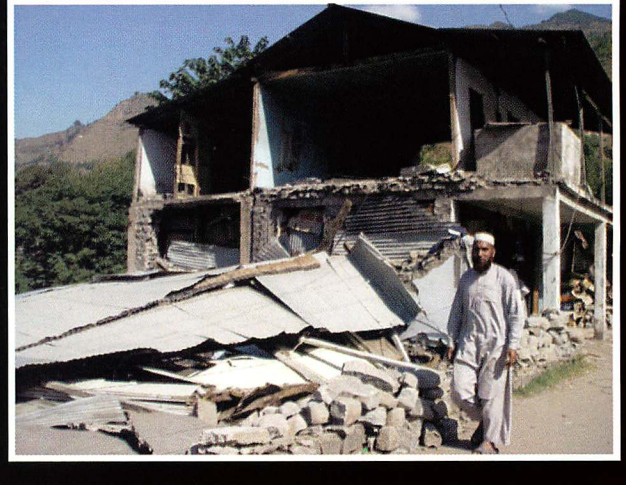
The Ahmadiyya Gazette USA

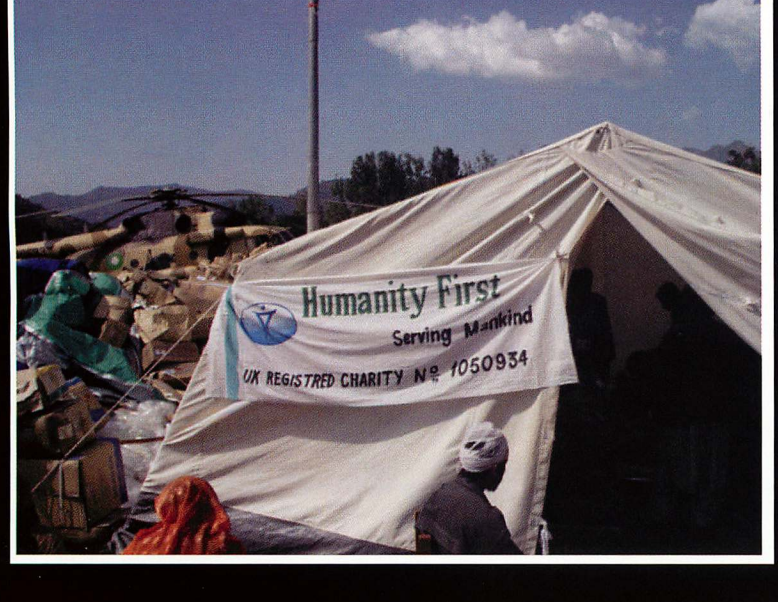
Humanity First serving the victims of October 8th 2005 Earthquake in Northern Pakistan

Humanity First on the Front Lines

Volunteers from Humanity First lending a helping hand to the victims of October 8th 2005 Earthquake in Northern Pakistan.







An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA MOVEMENT IN ISLAM, USA

October 2005

Patron	**Dr. Ahsanullah Zafar** Ameer Jama'at USA
Editor-in-Chief	**Dr. Naseer Ahmad**
Editor	**Dr. Karimullah Zirvi**
Editorial Advisor	**Muhammad Zafrullah Hanjra**
Cover: Latif Ahmed	*Photos: Kalim Bhatti and Habibur Rahman Peer*

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 **Fax: 301-879-0115**

Email: karimzirvi@yahoo.com

www.ahmadiyya.us **www.alislam.org**

Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allah hu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

The Ahmadiyya Gazette USA is published by the Ahmadiyya Movement in Islam, Inc., at the local address:: 31 Sycamore Street, P.O. Box 226, Chauncey, OH 45719

Periodicals Postage Paid at Chauncey, Ohio
Postmaster: Send address changes to
The Ahmadiyya Gazette
P.O. Box 226
Chauncey, OH 45719-0226

Table of Contents

4	Al-Qur'an and Al-Hadith
5	Sayings of the Promised Messiah[as]
6	Summary of the Friday Sermon of Hadhrat Khalifatul Masih V[aba] Delivered on September 2, 2005
8	Summary of the Friday Sermon of Hadhrat Khalifatul Masih V[aba] Delivered on September 9, 2005
10	Summary of the Friday Sermon of Hadhrat Khalifatul Masih V[aba] Delivered on September 16, 2005
12	Jesus[as] and the Coming of the Promised Messiah[as]
17	Poem: Accountability
19	Man in the Shroud: Dead or Alive?
26	Report of the 39th Jalsa salana UK, Held on 29th to 31st July, 2005
34	Majlis Ansarullah, USA: 24th Annual Ijtema and 13th Majlis-e-Shura
35	In Memory of: Mr. Tayeb Ali Shaikh
37	Poem: I Miss You
39	Poems: Ar-Rahman & Sir Muhammad Zafrulla Khan: A Memory
40	Thank the Lord
42	Books Available at the Center

Al-Qur'an

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ وَقَالَ الْاِنْسَانُ مَالَهَا ۚ يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ۙ

When the earth is shaken with her *violent* shaking; And the earth brings forth her burdens; And man says, 'What is the matter with her?'; That day will she tell her news; It will be because your Lord would have so revealed to her. (99:2-6)

Al-Hadith

عَنْ ثَعْلَبَةَ الْبُهْرَانِيِّ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يُوْشَكُ الْعِلْمُ اَنْ يُّخْتَلَسَ مِنَ الْعَالَمِ حَتّٰى لَايَقْدِرُوْا مِنْهُ عَلٰى شَىْءٍ قَالُوْا: يَارَسُوْلَ اللّٰهِ! كَيْفَ يُخْتَلَسُ وَكِتَابُ اللّٰهِ بَيْنَنَا نُعَلِّمُهٗ اَبْنَاءَنَا فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: اَلتَّوْرَاةُ وَالْاِنْجِيْلُ عِنْدَ الْيَهُوْدِ وَالنَّصَارٰى فَمَا يُغْنِى عَنْهُمْ ـ

Hadhrat Tha'lbah Buhrani[ra] relates that the Holy Prophet[saw] said, "Soon the world will be deprived of knowledge, to the extent that people will be unable to understand the matters of guidance and wisdom." The companions of the Holy Prophet[saw] said: "O Messenger[saw] of Allah! How will we be deprived of knowledge while we have the Book of Allah with us?" The Holy Prophet[saw] said: 'Don't the Jews and the Christians have their Books, Torah and Injeel, with them? How are these books benefiting them?"

(Usudul ghabah, p 236, vol. I)

Sayings of the Promised Messiah[as]

SEASON OF LIGHT

As you observe the fruit to appear in season, so also the Light descends at its appointed time; none can cause it to descend before it comes of its own accord, nor can one obstruct its passage when it begins to descend. There will be disputes and controversies, but at the end Truth must prevail. It is so because this is not the work of man nor is it within the power of the children of Adam. It is the work of Almighty God Who rotates the seasons, changes time, and brings forth the day from the night and night from the day. Though He creates darkness as well, it is the light which He really desires. He also permits idolatry to spread, yet it is the Unity which He loves to see prosper. He does not will that His majesty be shared by others. Ever since man came to be born, until the time that he ceases to be, it is the unchanging law that God will remain on the side of Unity (belief in the Oneness of God).

(Roohani Khaza'in, Vol. 15; Masih Hinustan Mein, p65)

GRADUAL TRAINING

You should wake up at night and pray to God that he may guide you onto the path that leads to Him. The Companions of the Holy Prophet, also had a gradual training. What were they in the beginning? They were like seeds sown in the earth. Then the Holy Prophet watered and prayed for them. The seed was good and the soil was also good. The watering (by the Holy Prophet) produced very good fruit. Just what the Holy Prophet did they followed him and did the same. They never waited for the day or the night. You people should repent sincerely, wake up for *Tahajjud* Prayer, pray and set your hearts right. You should do away with your shortcomings and make your words and actions in complete conformity with the will of God. You should remember that he who will keep this advice in view all the time and will pray in a practical manner and put his needs before God, will be blessed by God and he will find a change (for the better) in his heart. Do not be despaired of God.

(Malfoozat Vol. 1, p 44)

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON SEPTEMBER 2, 2005

On 2nd September 2005, Hadhrat Khalifatul Masih V[aba] delivered the Friday Sermon in Hamburg, Germany. Speaking in the context of Jalsa Salana Germany Hazoor said:

The purpose of these Jalsas is to bring about a pious change in the Jama'at. Once, when the Promised Messiah[as] felt that people viewed the Jalsa as some worldly gathering, he decided that there would be no Jalsa that year.

Hazoor said that through prayers Allah facilitates everything for us. We find volunteers performing tasks, which have nothing to do with their routine lives. We see university students and Ph.Ds working like laborers. Young men and ladies work round the clock. May Allah reward them all. These are the blessings of the Jalsa and it is required of every Ahmadi man and woman, young and old to adopt these things in their lives, so that the prayers of the Promised Messiah[as] are accepted in our favor, generation after generation.

In the context of the blessings of Jalsa, Hazoor related the instance of a new Ahmadi lady who came to attend the Jalsa some eight years ago. She felt very lonely and ill at ease and kept praying. When she went to sleep she saw a light coming from heaven which took a round shape and some pages descended from it. She felt that these pages contained the commandments and teachings of the Holy Qur'an and started picking them all up. This vision soothed her and she began to feel completely at ease.

Hazoor said: We have to firmly establish in our hearts whatever we learn during the Jalsa and we should remain under its influence until the next Jalsa. Next year we have to once again charge ourselves with fresh zeal and enthusiasm and bring about holy change in ourselves.

Hazoor said: In the family meetings on the occasion of Jalsa, some ladies introduce themselves as progeny of some companion of the Promised Messiah[as] but the sorry state of their *Pardah* and their dress and manners lead me to believe that they give precedence to the world over their faith. Appearances have a lot to say for what goes on in the heart. Until and unless you bring about a pure transformation in yourselves, reference to your ancestors shall be of no avail to you. This is what the Holy Prophet[saw] also said to his daughter Hadhrat Fatima[ra].

Concluding the Sermon, Hazoor said: May we be equal to the expectations of the Promised Messiah[as]. May we be the children of heaven rather men of earth. May we be the slaves of heaven and do not become the slaves of the world under the influence of worldly people or of our own false egotism. Let us always seek Allah's blessings and attach ourselves

and our children wholeheartedly to the Jama'at of the Imam of the age, for here alone lies our salvation.

Hazoor said: The Holy Prophet[saw] has taught us the prayer:

"O Lord Who has the power to turn the hearts, establish my heart upon Your religion."

And one of the prayers which have been specified for welcoming the Khilafat Jubilee is:

"Our Lord, let not our hearts become perverse after thou hast guided us.

Hazoor said every Ahmadi must specially offer these prayers. Minor things can end up in distorting the hearts. For instance people act under the influence of excessive love or anger, or because of family and business disputes; they do not see beyond their own selfish interests. Some people arc made captive by their own false egotism, they do not submit to Qada and the institutions of the Jama'at. They care nothing for the disciplinary action taken by the Jama'at against some individuals, the purpose is to exert social pressure. If anyone associates himself with people against whom such measures have been taken — with the exception of his wife and children and his parents — he cares not the least for the Jama'at. Office bearers should be particularly wary in this regard.

At times people in their rage blurt out words to the effect that even if Khalifatul Masih himself were to command them they would not accept the decision. We do not have to worry about such people for in this way they themselves sever their link with the Jama'at Their case is now for Allah to decide.

Hazoor said: The institutions of the Jama'at can make mistakes and so can Qada, but Ahmadies must accept the decisions without demur. If someone has the right to appeal, well and good, otherwise he should accept the decision as it is. The Promised Messiah[as] has said that our Jama'at is under obligation to act with *Taqwa* and try to become *Auliya (saints).* He also says that pure morals arc the miracles of the righteous.

(Ch. Hameedullah)
Wakil A'la
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,
Rabwah

****

Serve Humanity
Via
Humanity First

****

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON SEPTEMBER 9, 2005

In his Friday Sermon of 9th September 2005, at Copenhagen Denmark Hadhrat Khalifatul Masih V[aba] recited verses 11,12 of Surah Al-Saff.

0 ye who believe! shall I point out to you a commerce which will deliver you from a painful punishment? (61:11)

That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know. (61:12)

Hazoor said: Allah rewards good and virtuous deeds by enabling a person to accept the true faith. There is the example of a Zoroastrian who, because he used to throw food to the birds, was enabled to accept Islam and even to perform the *Hajj*. Many of your forefathers were likewise able to accept Ahmadiyyat at the hands of the Promised Messiah[as] and his Khulafa, They were not affluent as you arc today, but this abundance should not lead you away from the virtues, which brought your forefathers to the true faith. They gave precedence to their faith over their worldly affairs and it is your duty to carry on their virtues.

Hazoor said: You can save yourself from the torment of fire by strengthening your faith, i.e., striving in the way of Allah with your lives and your possessions. The benefits you will thus gain will exceed everything that can come of striving after the world and seeking worldly pleasures. Some people forget to offer their Prayers and even to attend the Jumu'ah Prayer because of their addiction to television and computers. As a person gets more and more involved in such things, he soon loses his faith completely.

Today's *Jihad* is against one's self and it is made by disregarding temporary worldly benefits, giving up all evil ways, and fulfilling our obligations to our fellow creatures. We will be false in our claim of giving preference to our faith over the worldly affairs, if our deeds are contrary to our claims and we give preference to our desires over the honor of the Jama'at. Every Ahmadi must deeply analyze himself and see if he is indeed ready to sacrifice the demands of his self in the way of Allah.

Hazoor said: By the grace of Allah the number of *Musis* has increased considerably after I made the *Tahrik* in this regard. Grown up people and people with good incomes need to give more attention to *Wasiyyat*. Elders of the Jama'at are under greater obligation to set a good example and not to cause others to stumble. These are the things that strengthen our

faith. Young people in their prime should also strengthen their ties with the Jama'at.

We should never rest contented just because we have accepted the Imam of the age. This is only the first step. We will only be called believers if we continue to strengthen our faith. This is what the Holy Qur'an says with regards to the bedouins of the desert, that it is not enough to become Muslims what is important is for the faith to be established in the hearts.

Progressing in piety helps to strengthen the faith. The Promised Messiah[as] has said that giving up useless and unworthy acts allows the soft buds of faith to sprout, sacrifices allow the tree of faith to grow branches, when one fights his sensual passions these branches grow stronger, and finally when one safeguards his pledges and fulfils his trusts, the tree of faith stands up firm on its trunk; and until this happens the tree of faith can neither bring forth leaves nor flowers, And all this comes of humility and the sacrifice of one's own desires.

Hazoor said: Analyze yourselves and see if you are truly adhering to the pledge of *Bai'at* you have made with the Promised Messiah[as] and to the ten conditions of *Bai'at*. Similarly, office-bearers should see if they are living up to their trusts, The moment one stops to progress in virtue, he shall also cease to progress in faith. This is something which has to be continuously revived. Once we become consistent in this, we shall reach the stage where our every deed shall automatically earn us Divine approbation. Every Ahmadi should try to attain Allah's pleasure. May Allah enable you all to understand this and may you begin to lead fruit bearing lives.

The Promised Messiah[as] has said:

"O ye people who count yourself among my Jama'at! in heaven you shall only be counted among my Jama'at when you truly begin to tread the paths of Taqwa. Adorn your virtues and give up evil with repugnance."

(Ch. Hamecdullah)
Wakil A'la,
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,

****

NOW AVAILABLE

Invocations of the Holy Prophet[saw]

Contact:

Baitur Rahman Mosque
15000 Good Hope Road
Silver Spring, MD 20905

Tel: (3010 879-0110

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON SEPTEMBER 16, 2005

In his Friday Sermon of 16th September 2005, on the occasion of the Jalsa Salana of Scandinavian countries, Hadhrat Khalifatul Masih V[aba] delivered the Friday Sermon in Guthenberg, Sweden. Hazoor recited verse 23 of Surah Al-Baqarah.

Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance; so do not set up equals to Allah, while you know. (2:23)

Hazoor said that one of the main purposes of these Jalsas is to raise the level of *Taqwa* among the members of the Jama'at. This *(Taqwa)* is the result of the light, which Allah granted to the Promised Messiah[as]. No Ahmadi, who does not act upon the teachings of the Promised Messiah[as], can partake of this light. The Promised Messiah[as] passionately beckoned his Jama'at towards One Allah. He told us that 'Our Allah is our bliss'.

Referring to the aforementioned verse which says,

"O people, worship your Lord who created you,"

Hazoor said: To get so involved in anything as to forget about Allah's worship is *Shirk,* It is also *Shirk* to become so engrossed in one's businesses, job, computer, sports, films, etc. as to forget all about worship.

Hazoor said: If we greedily follow our worldly interests and our worldly avarice while prayer is beckoning us, all our claims of worshipping one Allah will be exposed as false. Allah cares not the least if you turn to Him or not; it is you who shall benefit if you turn to Him.

Hazoor said: Become like a tree which produces fruit and provides shade and benefits mankind, for a useless tree is only fit to be cast into fire. Allah has created man for the sole purpose that he should know Him and come close to Him. One who does not keep this purpose in mind and is ever engrossed in worldly worries, he will get a brief respite and he shall be soon destroyed.

Hazoor said: the purpose of man's creation is none other than to worship One Allah; and this purpose is for our own good. Allah is in no need of our worship. He has said that if you achieve this purpose you come close to Me, or else Satan shall take hold of you.

Hazoor then referred to a *Kashf* (vision) of the Promised Messiah[as] and said: Let us not be like the useless lambs for which Allah cares not, let us rather be among those who are close to Allah and He becomes their eyes, their ears, their hands and their feet. But this cannot come about unless we worship Allah with sincerity and devotion. Let every Ahmadi, therefore, do such deeds and observe such worship as wins him Allah's pleasure.

In the light Of some Ahadith, Hazoor said: In order to absorb Allah's mercy, it is incumbent upon each and every one of us to recite the Holy Qur'an, try to understand it, teach it to our children, and recite it daily without fail. The Promised Messiah[as] has said:

"He who does not follow the commandments of the Holy Qur'an, has nothing to do with me."

Hazoor said: Every Ahmadi, after reciting the Holy Qur'an each day, should analyze himself as to how far he is observing the commandments contained in the Holy Book. Hazoor urged the Jama'at to make use of the spiritual environment peculiar to the Jalsa to increase the levels of their worship and try to understand the meanings of true *Taqwa.* May Allah grace you all with the blessings of the Jalsa.

(Ch. Hameedullah)
Wakil A'la,
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,

****

Rishta Naata
(Matrimonial Affairs)

The department of *Rishta Naata* requires two pieces of information from families to assist in identifying/facilitating a good match. These are:

1) Profile of an Applicant
2) One page resume of an Applicant

Those who are interested and need help with regards to *Rishta Naata* are encouraged to contact:

Abdul Shukoor Ahmed
Rishta Naata (Matrimonial Affairs) Secretary

301-219-0923
rndepartment@yahoo.com

240 465 0396 fax

****

Jesus[as] and the Coming of the Promised Messiah[as]

Hadhrat Abu Hurairah[ra] relates that when *Surah Jumu'ah* was revealed to the Holy Prophet[saw], a group of them were sitting in the company of the Holy Prophet[saw]. When the Holy Prophet[saw] recited the verse:

وَ اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ

And *among* others from among them who have not yet joined them. (62:4)

Someone asked: "Messenger[saw] of Allah! Who are these people who have the status of companions of the Holy Prophet[saw], and yet they are not part of them." The Holy Prophet[saw] did not respond to the question. The man asked the same question three times. The narrator says that Hadhrat Salman Farsi[ra] was sitting among them. The Holy Prophet[saw] put his hand on Hadhrat Salman Farsi's[ra] shoulder and said: "Some among them will restore faith back to the earth even if it had ascended to the Pleiades."

(Bukhari kitabattafsir surah Jumu'a, Muslim)

Note: In another narration, the word *rajul* has been mentioned. It is apparent from this Hadith that the followers of the Guide of the later days will have the status similar to the status of the Companion of the Holy Prophet[saw]. Furthermore, the Guide will be of Persian race and will have a resemblance to Jesus[as].

Hadhrat Abu Qatadah[ra] relates that the Holy Prophet[saw] said: "The signs of Doomsday will become visible after two hundred years*." *(* Two hundred years after passing of 1,000 years of Hijra).*

(Sunan Ibni Majah kitabal fitn babal ayat)

Hadhrat Hudhaifah[ra] relates that the Holy Prophet[saw] said: "God Almighty will commission the *Mahdi* after 1240."

(Annajamuth Thaqib, Vol. 2, p 209)

Hadhrat Nafi'[ra] relates that Hadhrat Abdullah bin Umar[ra] told him that once, the Holy Prophet[saw] talked about the Antichrist in the presence of people and said: "God is not one-eyed. However, the Antichrist will be one-eyed. The Antichrist's right eye will be sightless and will be raised up like a grape seed. One night, I saw a dream that I was close to the Ka'bah in Mecca and saw a beautiful wheat-colored man whose tresses reached his shoulders. His hair was straight and bright and water appeared to be dripping from it. He was making the circuits of the *Baitullah* while putting his hands on the shoulders of two men. I asked, 'Who is this man?' The people said, 'He is Jesus[as], son of Maryam.' Then behind this man I saw another man who had curly hair, rough skin, and was blind in the right eye, making the circuits of the Ka'bah, while putting his hands on the shoulders of a man. Physically he resembled somewhat with Ibn Qatani. I asked, 'Who is he?' People said, 'He is the Antichrist.' "

(Bukhari kitabal anbiya' bab wadhkur filkitab Maryam idhantabadhat min ahliha, Musnad Ahmad, p 39/2)

Note: An examination of these traditions, collectively, proves that there is difference in the figure and appearance of the Prophet of the Bani Israel, Jesus son of Mary and the Prophet of the Ummati Muhammadiyya, the Promised Messiah. Therefore, the personalities of the two also will be different from each other, since one person can not have two different figures.

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "The Prophets are related to one another like step-brothers, having the same father but different mothers. Among the people, I am most closely related to Jesus[as], son of Mary. This is so, because there has been no Prophet between me and him. When you see him, recognize him from his appearance. He will be of average height, with straight reddish-blond hair from which water will appear to be dripping, even without moistening the hair. After being commissioned, he will break the cross, kill the swine, and will end the poll-tax. During his age, God will make all other religions extinct with respect to their spirituality and worldly power and might, and will kill the false Antichrist. This will be such a peaceful time that animals will graze together: a camel with a lion, a leopard with cows, and a wolf with goats. Young and older children will play with snakes. Thus, with the command of Allah as long as He wishes the Messiah to live in the world, he will live and then will die. Muslims will offer his funeral Prayer and take part in his burial."

(Abu Da'ud kitabal malaham bab khurujaddajjal, p 594, Musnad Ah±mad bin Hanbal, p 437/2)

Note: Hadhrat Sheikh Akbar Muhiyyuddin ibn Arabi[ra] said: The second coming of Jesus[as] in the last Era in his other physical form is a must.

Another group has stated that the second coming of Jesus[as] means that one man will be commissioned by Allah who will be similar to Jesus[as] with respect to his excellence and glory. It is just like a virtuous person is called an angel and a wicked person is called Satan. When the similes are mentioned, these does not mean the real persons.

Hadhrat Ibn Umar[ra] relates that the Holy Prophet[saw] said: "I saw 'Isa, Musa, and Ibrahim in a vision. 'Isa had a broad chest and reddish curly hair. However, Musa was a bit heavy-set, with wheat-colored hair that was straight like the people of the *Zut* tribe."

(Bukhari kitabal anbiya bab wadhkur fil kitab Maryam idhantabadhat min ahliha)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "O Muslims! What will be your condition when the son of Mary descends among you and will be your *Imam* from among yourselves?"

Another narration is: "Being one of you he will lead you in Prayers."

(Bukhari kitabal anbiya bab nazul 'Isa bin Maryam, Muslim, Musnad Ahmad, p 336/2)

"It is just possible that the one who amongst you lives long enough might meet Jesus[as], the son of Mary, who is the *Imam Mahdi* and a just judge. He will break the cross and kill the swine."

(Musnad Ahmad, p 156/2)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Doomsday will not come until Jesus[as], son of Mary, a just ruler and leader, is commissioned. He will break the cross, kill the swine, end the poll-tax, and will distribute goods which people will not be prepared to accept."

(Sunan Ibni Majah kitabal fitn bab fitanataddajjal wa khuruj 'Eisa bin Maryam wa khuruj yajuj wa majuj,)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "By Allah in whose possession is my life! Soon, the son of Mary will descend among you who will make right decisions, do justice, break the cross, kill the swine, and end the fighting."

(Bukhari kitabal anbiya bab nuzul 'Isa bin Maryam)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Jesus[as] will descend and he will kill the swine and break the cross. Prayers will be combined for his sake. He will distribute wealth but no one will accept it, and he will end the poll-tax. He will descend at a place called *Arrauha* and he will don a pilgrimage robe there for Hajj and 'Umrah."

(Musnad Ahmad, p 290/2 Misri)

Beware! No Messenger or Prophet will come during the period between Jesus[as] son of Mary (The Promised Messiah) and me. Hearken! He will be my vicegerent after me in my *Ummah*. He will certainly kill the Antichrist, break the cross into pieces, and end the poll-tax because the religious wars will end. Remember! Whosoever gets the honor of meeting him, should convey my *Salam* to him.

(Tibranil ausat wassa'ir)

Hadhrat Abdullah bin Amru[ra] relates that the Holy Prophet[saw] said: "When the Messiah descends*, he will marry, have children, will live about forty-five years, and then will pass away and will be buried with me in my grave. Thus, I and the Messiah will get up from a grave between Abu Bakr[ra] and Umar[ra]."

(Mishkat bab nuzul 'Eisa, p 480)

* *Jesus[as] will descend among us without Divine Law. However, he will be a Prophet of Allah.*

Hadhrat Anas[ra] relates that the Holy Prophet[saw] said: "The time is near when the situation will become serious, there will be numerous calamities in the world, people will become stingy, and wretched people will see Doomsday near. At this critical time, the one commissioned by Allah will appear. There is no *Mahdi* other than Jesus[as]."

(Ibni Majah bab shiddatuzzaman, p 257 Misri Matba Ilmiyyah 1313 H, Kanzul 'ammal, p 186/7)

Hadhrat Abu Sa'id Khudri[ra] relates that the Holy Prophet[saw] said: "The Mahdi will have close relationship with me. He will have a bright forehead and tall nose. He will establish justice in the world as the world will be full of oppression . He will remain the master for seven years."

(Sunan Abu Da'ud kitabal mahdi)

Hadhrat Abdullah bin Harith[ra] relates that the Holy Prophet[saw] said: "Some people will appear in the East who will clear the way for the Mahdi."

(Ibni Majah bab khurujal mahdi)

Hadhrat Muhammad bin 'Ali[ra] (i.e. Hadhrat Imam Baqir[ra]) relates that the Holy Prophet[saw] said: "For our *Mahdi* there are appointed two signs which have never been manifested for any other claimant since the creation of the Heavens and the earth.* They are that at his advent there shall occur an eclipse of the moon on the first of (its appointed nights), and an eclipse of the sun on the middle one of (its appointed days) and both will occur in the same month of Ramadhan."

(Sunan Dar Qutni bab sifatussalatal khusuf walkusuf wa hai'atahuma, p 188/1, Matba' Ansari, Delhi, 1310 H)

* *Both of these signs were manifested in 1894.*

Sahib Jawaharul Israr writes that this narration is mentioned in Arba'een that the Holy Prophet[saw] said: "The *Mahdi* will be raised in a town called *Kad'a.** God Almighty will support his claim with manifest signs. He will be endowed with three hundred and thirteen illustrious companions whose names and addresses will be written in an authentic book."

(Kadha fil arba'een, Jawahrul israr qalmi, p 56, musannafah Hadhrat Sheikh 'Ali Hamzah bin 'Ali al-Mulkul Tusi Irshadati Faridi, Vol. 3, p 70 Matbu'a Mufid 'Am Press, Agrah, 1330 H)

* *Perhaps it refers to Qadian.*

Hadhrat 'Ali[ra] relates that the Holy Prophet[saw] said: "A person will be commissioned in the region of *Wara'innahar* (Turkistan) who will be named Al-Harith bin Harith. The name of his advance-guard will be Mansur. He will be a source of grandeur for the family of Muhammad[saw] just as the Quraish was a source of grandeur for the Holy Prophet[saw]. It is obligatory upon each Muslim to help another Muslim or to answer another Muslim's call for help."

(Abu Da'ud kitabal mahdi)

Hadhrat 'Ali[ra] relates that a man asked the Holy Prophet[saw], "Besides keeping fast during the month of Ramadhan, during which other month should I keep fast?" The Holy Prophet[saw] said: "If you want to keep fast besides the month of Ramadhan, then keep fast in the month of *Muharram* as this month is also blessed by Allah. During this month, there is a day on which God had delivered a nation from a tyrant ruler and in the future also in the same month Allah will have mercy on another group of people who will come later on."

(Tirmidhi abwabassaum bab saumal Muharram)

Hadhrat Thauban[ra] who was a freed slave of the Holy Prophet[saw] relates that the Holy Prophet[saw] once said: "Two groups of my *Ummah* are such that God Almighty will protect them from mischiefs. One is the group which will fight in a country called Hind and the other group will be the helper of Jesus[as], son of Mary."

(Nisa'i kitabal jihad, Masnad Ahmad, p 278/5, Kanzul 'ammal, p 202/7)

It is related that the Holy Prophet[saw] said: "My *Ummah* is a very blessed *Ummah*. It is difficult to decide whether its beginning days are better or its last days."

(Jami'as Saghir, p 54/1 Misri, Kanzal 'ammal, p 202/7)

(From Hadiqatussalihin: Translated by Karimullah Zirvi)

AHADITH

Hadhrat Promised Messiah and Mahdi[as] states:

"Of the many sects that subsequently appeared in Islam, the true one derived great benefit from the true *Ahadith*. The correct way, therefore, is neither to treat the *Ahadith* as having greater authority than the Qur'an, as do the sect *Ahle Hadith* of this age, and not to prefer statements in the *Hadith* which are contradictory to the Qur'an itself, nor to regard the *Ahadith* as vain and false as is the belief of Maulvi 'Abdullah Chakralvi. The Qur'an and the *Sunnah* should judge the *Ahadith* and those that are not opposed to them should by all means be accepted. This is the straight path and blessed are those who follow it. Most unfortunate and foolish is the person who rejects the *Ahadith* altogether without regard to the test that we have proposed.

It should be the duty of the members of our community that a *Hadith* which is not opposed to the Holy Qur'an and the *Sunnah*, should be accepted and followed, however weak might be its authority, and it should be preferred to the rules framed by the jurists."

(Review of Mubahisa-e-Batalvi and Chakralvi, p 5,6)

****

Complementary Comments about Ahmadiyya Gazette, USA

Congratulations. Your gazette is excellent and the format is very impressive, the articles are scholarly and original ones.

S. H. Hadi

Editor, Ahmadiyya Gazette, Canada

****

Accountability

Lutfur Rahman Mahmood

*[**Note:** These lines were written in remembrance of the blood-drenched Ramadhan dawn of 7th October, 2005 at Mong (District Mandi Baha-ud-din, Pakistan) where masked terrorists opened fire on Ahmadi worshippers, who were in the second rak'at of the Fajr Prayer, killing 8 and wounding 20. Thereafter, the culprits vanished in the thin air.]*

It happened in the history of mankind, but thrice,
Some tyrants tried to kill the spirit of human conscience,
By judging peoples faith in man-made councils,
Substituting the right of God of heavens and earth,
But not without paying a devastatingly heavy price.

I

Caiaphas[1], with Sanhedrin[2], in the City of David[as],
Condemned Jesus[as] after spitting on his face,
And prevailed upon Pilate to impale him to cross,
They won the freedom of notorious Barabbas[3],
The Jewish criminal, robber, and murderer,
In lieu of the Anointed Redeemer of the Israelites,
God saved the Messiah to fulfill his mission,
Of finding the lost sheep in distant lands.
Titus, the Roman General, demolished the Temple[4],
Sparing only the would-be Wailing Wall.
Man has not seen such a horrible fall,
Two thousand years have lapsed since then,
No Temple, no High Priest, no call!
What a dismal outcome of prejudice and caprice!

II

The elite of Al-Nadwa[5], in the City of Mecca,
Plotted to assassinate the Innocent Prophet[saw],
Embodiment of mercy and heavenly light,
Qureshites with daggers, swords and piercing spears,
Failed to achieve their nefarious goal.
The man with a prize fixed on his head,
Emerged as the harbinger of mighty empires,
Sprouting from the tiny State of Medina,
The elite of Al-Nadwa perished in the Badr arena,
Paving the way for the rise of Islam,
Which spread in the length and breadth of the known world,
Within decades of the hot pursuit,
To capture the immaculate Prophet[saw] of God,
Precipitating into despair the pagans avarice.

III

The National Assembly of a beautiful country,
Created in the name of God, with words of creed,
Declared millions, who recited the same creed,
Not Muslims for the purpose of the law of the land,
Excommunicated en-mass from the pale of Islam,
That was done to placate the power-hungry mullahs,
Who were deadly against the creation of Pakistan[6],
And had repeatedly called it Palidistan[7].
The leader who succumbed to petrodollars,
Was tempted to grind his political ax,
But Allah frustrated his evil designs,
Of perpetuating his rule through this pax.
Like blind Caiaphas and mad Abu-Jahl,
He too, can be seen in history's dustbin.
The arrogant feudal was sent to gallows,
A fate often met by Pharaoh-natured fellows.
Another despot, belonging to the same class,
Called Allah's Jama'at, a malignant cancer,
He perished in a plane, engulfed by flames,
That was the end of his tricky games.
Greatest is the name of Almighty God,
The Lord of countless angelic hosts,
In Whose shadow dwell His saintly slaves,
How hollow are Pharaohs and their thunderous boasts!

O martyrs, the wounded and the persecuted folks!
This universe is not a jest, or a sport or game,
Its Maker is aware of all the crimes,
Which are perpetrated in His holy name,
No one can escape the summons from His court,
Your blood, sighs and tears won't go in vain,
The Tyrants would be forced to pay a price.

1. Caiaphas: The High Priest of the Jews to whom Jesus[as] was taken for trial.
2. Sanhedrin: The 71-member Supreme Jewish Council presided over by the High Priest.
3. Barabbas: The hardened criminal whose release was demanded by the Jewish leadership instead of Jesus[as], whom Pilate wished to set free.
4. Temple: House of God built by Solomon[as] in Jerusalem, City of David.
5. Al-Nadwa: The Assembly Hall of the Quraish in Mecca where important matters were decided.
6. Pakistan which literally means - the Land of the pure.
7. Palidistan, a derogatory term substituted for Pakistan by Mullahs, which literally means - the Land of the impure.

Man in the Shroud: Dead or Alive?

Tahir Ijaz, M.D

Diplomate, American Board of Radiology
Fellow, Royal College of Physicians and Surgeons

San Diego, California, USA

A majority of investigators of the Shroud of Turin have generally assumed that the body wrapped in the Shroud was a corpse with death attributed to hypovolemic shock or asphyxia. Unfortunately, sufficient attention has not been given to a rather fundamental question: is the man dead or alive? This is undoubtedly due to the fact most Shroud researchers harbor personal beliefs and convictions that the man's image on the Shroud is Jesus Christ. As the traditional orthodox Christian belief is Christ died on the cross at Calvary, *a priori* assumptions are made when the Shroud physical data is analyzed.

Assuming the man's image is Jesus Christ's and the Gospel account is a reasonable framework for reconstructing the historical aspects of the event, it will be shown in this paper that serious questions emerge whether in fact Christ had died before he was wrapped in the Shroud based on greater medical knowledge now available.

Independent of the Shroud data, many authors over the years have questioned the notion of Jesus' death on the cross, carefully reviewing the medical aspects of the crucifixion side by side with the account as depicted in the Gospels. One of the first books on the subject was by the Swedish physician Dr Hugo Toll in 1928, entitled *Dug Jesus pa korset.* (Can be found online here: *http://hem.fyristorg.com/aurelio/nr81.html*). More recently a review by Dr Lloyd Davies entitled "Resurrection or Resuscitation" appeared in the *Journal of the Royal College of Physicians* of London, April 1991, concluding that Jesus in all likelihood suffered syncope and was mistaken for dead.

This paper will present some visual data of the bloodstain evidence suggesting the body wrapped in the Shroud exhibited signs of active circulation and a refutation of the theory that the body was definitely in rigor mortis will be offered.

Apart from the Shroud of Turin physical evidence, the paper will also provide a brief medical, scriptural, and historical overview of the crucifixion with information lending support to the view that death may not have occurred in the crucifixion setting as depicted in the Canonical Gospels.

It is noteworthy that death by crucifixion normally took days, not three to six hours. The scriptural account of blood 'rushing out' when Jesus' side was pierced is evidence of active circulation. The Gospel account of myrrh and aloes applied to the body of Jesus under the direction of the physician Nicodemus was medicinal, as there is no evidence these compounds were used by Palestinian Jews in the first century A. D for burial purposes. The

Jewish custom was (and still is) to simply wash the dead body. Moreover, the Gospel post-crucifixion accounts of Christ appearing before his disciples and asking them to touch his wounds is scriptural proof of resuscitation, seen and analyzed from the lens of an objective historian and scientist.

I. The Physical Evidence

The man's image in the Shroud exhibits wounds matching the Gospel account of the crucifixion of Jesus with nails through the extremities, the crown of thorns, and the spear wound from the weapon thrust into the side of Christ's body. Marks from scourging are evident, consistent with the known methods of punishing all condemned for crucifixion by Roman law.

According to traditional belief, Jesus died on the cross. There was a time interval from 'death' to the time when he was eventually put in the Shroud, estimated to be approximately three hours or even longer. At the time of death, circulation would have ceased and blood would have started to coagulate intravascularly. We would not see any significant bleeding from any wound to the extent of flowing onto the Shroud and soaking it after Christ was taken down from the cross. Moreover the Shroud reveals significant blood flow in a pattern and direction one would predict if the body was lying supine, suggesting repositioning led to more bleeding when the body was placed in the horizontal position on the ground.

Several images will be shared by way of illustration (see page 8). In Images 1 and 2 of the head and scalp, showing the front and back, blood is clearly shown to be moving in all directions, trickling into the hair and running down the forehead when the crown of thorns was removed some time after he was taken off from the cross. Recall the crown of thorns was placed hours earlier and before the crucifixion (John 19:2). In a living body, removal of the thorns would be expected to re-induce bleeding from the small wounds in the scalp as the dry, crusted blood adjacent to the thorns formed hours earlier penetrating into the skin would be disrupted. The blood from the small wounds (1-2 millimeters) was of sufficient quantity to penetrate the Shroud. This would be very unlikely to occur from a corpse suspended vertically with the crown of thorns on the head for several hours, since the blood from the small wounds would have dried up without much potential to soak the Shroud. In the vertical position on the cross, blood would also have pooled to the inferior regions of the body away from the head due to gravity, making any fresh bleeding from the head virtually impossible. Also note that even as death approaches, capillaries are emptied accounting for the 'pallor of death seen clinically. This would be especially true before death in a volume-contracted patient, as Christ would have been, and as mentioned, especially true given the fact he was hanging vertically.

The reverse '3' trickle of blood (Image 3) on the forehead is intriguing. It could only have formed with the body lying slightly horizontal. The flowing blood runs into a fold or wrinkle in the forehead, spreads a little, and as fresh blood continues to generate, the flow goes into a second fold. Again, this is the uppermost most portion of the body with blood emerging from very small wounds initially formed hours earlier (*The Jesus Conspiracy*, Holger Kersten & Elmar

Gruber, page 287).

Images 4 and 5 of the anterior and posterior trunk respectively, show blood from the large side wound of Christ caused by a spear just before he was taken down from the cross. Careful study shows the bleeding continued in two different positions. The anterior image of the body shows the wound from the lancet that occurred when Jesus was vertical on the cross. This would correspond to the scriptural account of blood and water gushing out. This is visible on the Shroud.

The posterior image shows further bleeding from the wound, but collecting in the back hollow that naturally forms when a person is lying flat, just above the hips, due to the natural curvature of the lumbar spine. What is remarkable is the flow pattern continues to the right and left of the body transversally for a considerable distance. The amount of bleeding is significant to the point of being bidirectional (right and left) following the path of least resistance horizontally as inferiorly the body overlying the sacrum meets the cloth blocking any flow. It is clearly is the result of re-bleeding when the body was positioned supine. Blood would never flow like this unless the body was horizontal, and is compatible with an intact blood circulation.

Image 6 reveals blood flowing away from the ankles from the ankle wounds, which would have reopened with movement of the body. The blood shows clear pooling near the heels after it flowed underneath them. Again, this is consistent with intact circulation.

There is no getting around the fact that there is continued blood flow from the wounds after Christ was removed from the cross around the time he was placed in the Shroud. It is noteworthy that the well-known forensic pathologist and Shroud scholar, Dr. Frederick Zugibe, who believes Jesus died on the cross, admitted this in a recent publication, entitled *The Crucifixion of Jesus: A Forensic Inquiry* (2005). He attempts to get around the problem of persistent blood flow from a corpse by proposing that the body first *must* have been washed, causing peeling of the thick recently formed scabs over the various wounds. Natural thrombolytics (clot dissolving agents) which are known to exist in mammalian systems, would then supposedly dissolve some of the remaining small amounts of the older coagulated blood in the wound and created some re-liquefied free flowing blood now able to express itself on the surface. The new blood would be of sufficient quantity now to transfer onto the shroud (also based on personal communication with author, June 2005).

However, this position is simply untenable. The sheer amount of blood flow as revealed on the Shroud presents a real difficulty to this hypothesis. The phenomenon described by Dr. Zugibe would only cause small amount of post-mortem oozing from even the largest wounds and little if any from small wounds. In fact pictures from experiments in his book (page 225) on post mortem bleeding refutes his Shroud hypothesis, as the blood shown from a corpse he cut only reveals a small ooze attached to the skin.

His hypothesis relies heavily on what are normally extremely low concentrations and potencies of natural thrombolytic agents to achieve the proposed outcome as we see on the Shroud, making the theory

extremely dubious.

The clinical picture as seen on the Shroud can be best and most simply explained utilizing the model of an intact circulatory system and blood pressure in the living body, causing blood to flow in all directions and considerable distance from the body, whether it be on top of the head, trunk, or the lower extremities. The natural clotting system of the body would obviously prevent un-relentless blood loss.

Many authors have discussed the phenomenon of rigor mortis and its application to the man's image on the Shroud. Rigor mortis is a state of muscular stiffness that develops in a corpse soon after death, with resulting stability of the body posture after death.

The purported evidence in support of this is weak and highly subjective. While some writers have said the body merely "looks stiff", some have proposed that the evidence of rigor mortis is easily deduced from the flexed knees and neck of the man's image when interpreted in three dimensions.

The fact is there is simply no good evidence of rigor mortis in the Shroud image. Had the person died on the cross, he would have displayed a more contorted posture than the one imaged on the Shroud, with knees, neck and upper back significantly flexed, due to his falling on the weight of his body while still on the cross. The image reveals on the other hand, only *slight* flexion of knees and neck, in the exact manner a patient would be made more comfortable by placing a pillow under the knee and nape of neck. Moreover, the arms are not bound together to keep their position over the genitals as shown on the Shroud, which would be required to forcibly adduct them from the outstretched position, which was the position on the cross when he would have died.

It thus can easily be argued on the basis of the imaging data that the person is lying comfortably in a most normal and natural recovery position.

II. Evidence from Gospel accounts

As mentioned earlier, this paper will accept the Gospel accounts as historic narratives, but through the lens of a critical observer interpreting the information in the light of modern science and with further understanding of the medical and physical facts of the crucifixion.

One primary piece of information often lost in the discussion is the nature of the crucifixion itself and the usual timeline for death. Though many details of the crucifixion have been lost with the end of the Roman Empire, there are ample records to show that this particular form of punishment typically took at least two to three days to kill a person.

Jewish historian Flavius Josephus wrote an account of survival of an acquaintance of his from crucifixion

(http://www.earlyjewishwritings.com/text/josephus/life.html/

(*Life of Flavius Josephus* Chapter 75:26).

He approached the ruler Titus "with tears in eyes", to remove some friends from the cross, so Titus "immediately commanded them to be taken down, and to have the greatest care given to them, in order for their recovery; yet two of them died under the physician's hands, *while the third recovered*".

Another author, Plutarch (c 75 A.D), a biographer of Pericles, related an account by Pericles of the crucifixion of several individuals. After these individuals had suffered grievously for *ten days*, to the point of being "half dead", orders were given to break their heads and "make an end of them, and then cast their bodies without burial rites" (*Pericles* Chapter 28, line 2; may also see *http://classics.mit.edu/Plutarch/pericles.html*).

The *New Bible Dictionary* also concluded based on the historical facts of the crucifixion that "death by this method was usually quite protracted, rarely supervening before thirty-six hours, and on occasion taking as long as nine days" (*New Bible Dictionary*, under 'Crucifixion'; Intervarsity Press, Page 282, 1962 ed).

It would be very unusual for a person to expire within three to six hours, particularly a young healthy man in his prime. Examples of survival are found in the Gospel narratives themselves. The two thieves placed on crosses at the same time as Christ were alive and this necessitated breaking their legs to hasten death. Pontius Pilate, who knew from experience the length of time it normally took to die on the cross, was surprised to learn the news that Christ had passed away so soon (Mark 15:44). His testimony is extremely important. Here was the man who probably had the most knowledge in his time of the nature of this punishment and likely officiated over many such crucifixions.

It appears Jesus Christ most likely went into syncope and taken for dead. Mistakes about death are made even now; it would be naïve to suggest a Roman soldier was a medical expert in pronouncing death. Moreover it appears that along with Pilate, the soldier was rather sympathetic with Jesus' plight, and possibly even a closet follower, proclaiming Jesus was 'Son of God' (Mark 15:39). Note that in the story depicted in the Gospels, Pilate did all he could to spare Jesus Christ from being crucified.

A striking piece of evidence from the Gospel narrative gives credence to the theory Christ still had an active circulation after the time when he had 'given up the ghost'. The Roman soldier pierced his side and blood and water rushed out (John 19:24). This is evidence of circulation, with the spear injuring an arteriole. The 'water' perhaps was pleural fluid, which is present between the rib cage and lungs. The Shroud data concurs with this and furthermore, as mentioned, blood continued to rush out after the body was repositioned in the supine position. Corpses are unlikely to bleed in this manner. The lancet thrust into the side of Jesus Christ was not meant as some kind of definitive blow, but was a jab to get a rough indication if death had occurred. If the intent were to kill, the soldier would have stabbed into the front of the chest to injure the heart.

As blood does not rush out of corpses, the quoted verse did present a problem to at least one Church Father. Origen in his book *Contra Celsus*, in his exegesis of John 19:24 had to admit that as blood coagulates in dead bodies, the emission of blood and water from Christ's body constituted a miracle onto itself and thus needed no explanation (*Contra Celsus*, by Origen, page 96 translated by H. Chadwick, Cambridge U Press, 1965).

After the crucifixion, the body of Jesus came into the hands of his disciples

Joseph of Arimathea and Nicodemus. It should be pointed out this too was unusual on the part of Pilate, for Roman law at the time dictated the crucified bodies would not be moved and buried. The bodies were left to the elements often becoming food for birds. It is noted in Mark 15:43 that Joseph "dared" or "gathered his courage" to approach Pilate for the body, for the simple reason it was unusual to do so and was a flagrant breach of Roman protocol.

The Gospel of John records that Nicodemus brought myrrh and aloes 'about a hundred pounds in weight' (John 19:39). These plants, particularly aloe plants, were considered medicinal and applied to wounds. It was used extensively in many ancient cultures, including Indian, Chinese, Greek and Roman civilizations. The Roman physician Pedanius Dioscrorides (c 75 BC) recommended aloe for wounds and skin conditions. Alexander the Great's mentor, Aristotle, persuaded him to capture the island of Socotra to harvest the aloe plants for treating wounded soldiers.

Interestingly, the medieval near eastern classic textbook of medicine entitled *Canon of Medicine* by Avicenna mentioned an ointment, specifically termed *Marham Isa* (Ointment of Jesus). Hazrat Mirza Ghulam Ahmad has listed over 30 ancient medical texts with this prescription for healing wounds, and it is mentioned that it was applied to the body of Jesus Christ (*Jesus in India*, page 56-7).

Even today the aloe vera plant is used to soothe and heal open sores. Despite what the author of the Gospel of John wrote, it was *not* a custom of the Palestinian Jews of the first century A.D to embalm people with these plants; and the very fact the author of the Gospel writes, "as is the custom of the Jews" indicates the writer is not Jewish, is not a disciple of Jesus with first hand knowledge of events, and only engaged in pure speculation. The Jewish custom has essentially remained the same for some three thousand years, and that is to simply ritually wash the body termed *tahara* by rabbinical authorities (*Saving the Savior*, A. Salahuddin. Citing Shema Israel Torah Network International Burial Society, Page 207).

The Christian sources confirm Jesus Christ was seen alive after crucifixion with the wounds. 'Doubting Thomas' was asked to touch them. He himself declared he was not a spirit or ghost, and ate with his disciples (Luke 24:41-43).

Christ was raised again, defeating death - by resuscitation, and not literal resurrection. The whereabouts of Jesus Christ after the crucifixion and the direction of the Christian movement subsequently created by St. Paul to reinterpret the term "Risen Christ" is beyond the scope of this article.

For fear of arrest Jesus Christ would have led an underground existence if he stayed in the same region, and it is reasonable to assume he may have migrated. Review of the Gospel testimony reveals that in the post-crucifixion period, he laid low out of the public eye, and not once did he confront his enemies to proclaim he had conquered death. He informed his disciples of his continuing existence, and informed them he would meet them in Galilee. He appeared to be a man on the run, gradually moving away from the place of crucifixion.

III. Summary and Conclusion

The Shroud of Turin

confirms the Gospel account of the Passion and explains Jesus' appearances after the event of the cross. It is shown that the amount of bleeding and the flow pattern on the Shroud is very suggestive of an active circulation and a beating heart.

The case is presented that as Christ emerged again with wounds, he never did die. He survived the ordeal, and this conclusion is not unreasonable based on the medical aspects of crucifixion.

Selected Bibliography

1 Ahmad, MG. *Jesus in India*. London, London Mosque, 1978

2 Antonacci, M *The Resurrection of the Shroud.* New York, M. Evans 1999

3 Barbet, P *The Doctor at Calvary.* New York. Image Books. 1963

4 Garcia-Valdes, L. *The DNA of God.* New York. Doubleday. 1998

5 Hassnain, F. *A Search for the Historical Jesus.* Bath, U.K. Gateway Books, 1995

6 Hoare, R. *The Turin Shroud is Genuine.* London, U.K, Souvenir Press 1998

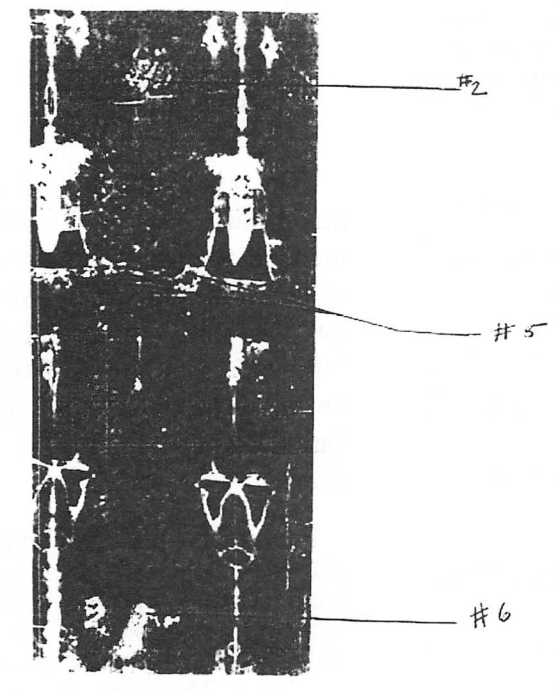
7 Kersten H, Gruber, E. *The Jesus Conspiracy.* Rockport, MA. Element Books 1994

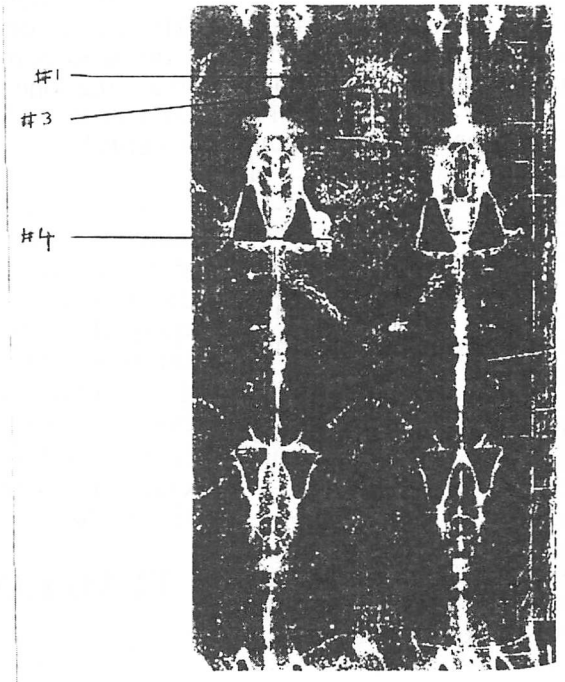
8 Salahuddin, A. *Saving the Savior.* Evanston, IL, Jammu Press, 2001

9 Wilson, I. *The Shroud of Turin, the Burial Cloth of Jesus Christ?* Garden City, NY.
Lange. 1979

10 Wilson, I. *The Blood and the Shroud.* London U.K, Free Press 1998

11 Zugibe, R. *The Crucifixion of Jesus: A Forensic Inquiry.* New York, M. Evans. 2005





REPORT OF THE 39th JALSA SALANA UK,

HELD ON 29th – 31st JULY, 2005

AT RUSHMOOR ARENA, ALDERSHOT

Maulana Ataul Mujeeb Rashed

(Maulana Laiq Ahmad Tahir, Nazim Jalsa Reporting, 2005)

PROCEEDINGS OF DAY 1

(29th JULY)

KHUTBAH JUMA'H (FRIDAY SERMON)

Hadhrat Ameerul Mo'mineen[aba] arrived for the Friday Service at 1 pm sharp. During his sermon Hazoor expounded on the responsibilities of Jalsa guests. He said that while Islam stresses the importance of taking care of guests, it also provides clear guidance on how to be a good guest. He advised all guests to overlook minor lapses by organizers. Hazoor-e-Anwar[aba], further elaborated on this subject with noble and shining examples from the life of the Holy Prophet[saw] and the Promised Messiah[as]. He reminded that a Mo'min guest is expected to bring blessings to his host and all Ahmadi guests should prove to be the guests who fulfill this criteria.

Hazoor[aba] also advised that during the Jalsa everyone should spend their days and nights in the remembrance of Allah. He quoted the commentary of the verse by Hadhrat Musleh Mau'ood[ra], in which he has explained the verse with particular reference to Jalsa Salana. He had said that if all the Jalsa participants engaged in fervent remembrance of Allah, everyone will be counted amongst His loved ones in return. And who is more fortunate than the one who is near and dear to Allah, the Almighty!

In the end, Hazoor[aba] rendered general instructions to the participants of Jalsa Salana. He also requested everyone to keep all those Ahmadies at the forefront of all prayers who are currently suffering an intense and violent persecution in some countries of the world.

FLAG HOISTING

Hazoor-e-Anwar[aba] arrived for the Flag hoisting ceremony at 4:30 pm. Hazoor hoisted the *Liwa-e-Ahmadiyyat* which was surrounded by 73 other flags, signifying the international aspect of the Jalsa. After leading the silent prayers Hazoor[aba] proceeded to the main marquee for the inaugural session. Ameer Sahib UK hoisted the UK flag.

INAUGURAL SESSION

The proceedings of the inaugural session commenced with the recitation of the Holy Qur'an by Abdul Mo'min Tahir Sahib followed by a poem of the Promised Messiah[as] sung by Da'ud Nasir Sahib of Germany.

Four of the eminent guests present for the inaugural session were invited, with the permission of Hazoor[aba], to briefly address the Jalsa. These guests included:

Baroness Sarah Ludford, a Member of the European Parliament for London as well as the spokesperson for the European Liberal Democratic Group on Justice & Home Affairs Committee.

Tony Colman, a loyal and precious friend of the community who needs no introduction to Ahmadies in the UK. He is currently leading various UN projects in Africa.

The Hon. Dominic Grieve, is a Member of Parliament and shadow Attorney General. He conveyed his personal greetings and those of Michael Howard - Lender of the Opposition in the House of Commons.

The Hon. Mark Oaten, MP for Winchester and the Liberal Democratic shadow Home Secretary.

INAUGURAL ADDRESS

Hazoor[aba] started his inaugural address by reciting verse 187 from *Surah Al-Baqarah* (Ch. 2). He said that Allah guarantees to those of His people who submit themselves to Him that He listens to their supplications and responds to their prayers. However, this promise by Allah is conditional on one becoming fully submissive to Him. It is in fact, a huge favor from Allah that He has given us a clear purpose to our life i.e. to become a true servant of His. Then Allah has also taught us the ways to achieve this purpose by teaching us a prayer from the Holy Qur'an: "Guide us on the right path. The path of those on whom Thou has bestowed Thy blessings." It is a profound prayer that we recite several times a day in our *Salat*. This prayer is the essence of *Salat*. However, when we beseech guidance from Allah, we should envisage those who were the recipients of these favors from their Lord and pray to Allah that may He enable us to advance in virtuous pursuits as well. If, however, our prayers do not take effect; we must become concerned, take our own account, and search our heart and soul to identify our slackness. Every Ahmadi should often pray for guidance to the right path. The elevated levels of faith can only be achieved if we offer our prayers with more care and continue to raise our standards of worship to new heights. In addition, we will have to cleanse our hearts of any impurity (*shirk*) and remove all bad practices from our lives. Only then can our prayers draw the divine blessings and prosperity that we implore. Today, only Ahmadivyat can bring peace and guidance to the world. May Allah enable all to bring a revolutionary change in themselves during the blessed days of Jalsa

At the end of this moving address, Hazoor-e-Anwar[aba] led silent prayers and the first day's proceedings came to a close.

At the conclusion of the pre-session Hazoor[aba] arrived in the Marquee. The main session commenced with *tilawat* and translation by Hafiz Fazle Rabbi Sahib. This was followed by a poem recited by Mohammad Ismatullah Sahib of Japan in his mesmerizing voice. The poem of gratitude composed by the Promised Messiah[as] on the favors of Allah in advancing His message, was most befitting for the occasion, as the purpose of the session itself was to share an account of the progress made by the Ahmadiyya Community worldwide. Whilst Hadhrat Ameerul Mo'mineen[aba] spoke of these countless blessings, the Heavens also stirred by this moving account, showered their blessings. These droplets of rain could perhaps be measured but the divine favors showered on the Ahmadiyya Jama'at are indeed countless.

Here are some of the facts and figures highlighting the progress achieved by the Jama'at in the last year.

The Jama'at spread to three new countries this year - namely Gibraltar, Bahamas and St. Vincent. The community now has roots in 181 countries of the world. The number has doubled since 1984.

A main focus for this year was to re-invigorate the links with some of the countries where the Jama'at had penetrated in the past. In this respect, contacts in

Azerbaijan. Macedonia, Moldova, Malta, Finland, Solomon Island and Venezuela were strengthened. Hazoor[aba] advised the Jama'at to concentrate on the Tarbiyyat of the previous bai'ats.

- Despite extremely adverse social and political factors, there were 209,799 new converts joining the Jama'at this year. These belonged to 109 countries and 290 nations of the world. The largest number of bai'ats were achieved in Nigeria.

- There were 985 new Jama'ats set up this year.

- Jama'at was blessed with 319 new mosques of which 135 came with their congregations and Imams. This brings the total number of mosques blessed to the Jama'at since 1984, to 13,776.

- The total number of Mission houses has increased to 189.

- Two new translations of the Holy Qur'an were published - Uzbek and Creole - bringing the total to 60. Another 21 translations are ready for proofreading.

- The sermons delivered by Hadhrat Khalifatul Masih IV[rh] which were delivered in 1983 and 1984 have now been compiled and published.

- Almost a million books and pamphlets were printed in 288 different languages.

- Hundreds of thousands of people attended 257 exhibitions organized this year.

- Millions of people visited 2,755 bookstalls around the world.

- The first website in the Arabic and Chinese languages were launched.

- There are 37 hospitals and 465 schools serving the African Continent under the blessed Nusrat Jehan scheme. The Jama'at has started establishing schools in Francophile countries from this year.

- In addition to MTA, another 186 programs spanning over 8,000 hours [this equates to 11 calendar months) were broadcast. These programs were watched by approximately 600 million viewers worldwide.

- The Ahmadiyya Radio in Burkina Faso is also gaining popularity in local areas.

- 3,689 newborn children were presented to the Jama'at under the Waqf-e-Nau scheme. The scheme now has 19,400 boys and 10,200) girls.

Hazoor[aba] also briefly mentioned some of the welfare efforts undertaken by the Jama'at during the year.

Last year, Hazoor[aba] had expressed his desire to increase the number of *Moosiyan* to be increased by 15,000 during the year. By the Grace and Mercy of Allah 16,148 applications have been submitted and are being processed.

Hazoor[aba] also mentioned that the purchase of a new Jalsa site in the UK is in the final stages.

PROCEEDINGS OF DAY 2: (30th JULY)

FIRST SESSION

The session was chaired by Mash'hood Fashola Sahib, Ameer Jama'at Nigeria. The proceedings of the session Started at 10 am with the recitation of the Holy Qur'an by Hafiz Mubarak Ahmad Sahib followed by a poem of the Promised Messiah by Naseer Ahmad Tahir Sahib of Netherlands.

There were three lectures in this session. The first lecture was delivered by Maulana Abdul Ghaffar Ahmad Sahib, Missionary UK. Maulana Sahib is a Ghanaian and an alumni of Jami'a Ahmadiyya Rabwah. It is therefore very interesting and commendable that he delivered his lecture in eloquent and fluent Urdu. He described inspiring events during the establishment of the community in Ghana and its progress. The second lecture of the morning session was on the subject of 'The Status of Other Faiths in Islam'. This was read by Maulana Mubashir Ahmad Kahlon Sahib, Nazir Islaho Irshad Muqami and Mufti-e-Silsila. This was followed by a poem recited by Bilal Mahmood Sahib of Tooling. Finally, Bilal Atkinson Sahib, the Regional Ameer of the North East Region, spoke on the topic of 'The Holy Prophet's Treatment of his Wives'.

HAZOOR'S[aba] ADDRESS TO LADIES

According to the traditions of Jalsa, Hazoor[aba] addressed the ladies from their marquee at the end of the second session. The proceedings started with *tilawat* and translation by Quaratul Ain Tahir and *Nazm* by Bushra Huma. Then Hazoor[aba], together with Hadhrat Begum Sahiba, presented medals of academic achievements to Lajna members who had outstanding results in the last year.

Hadhrat Khalifatul Masih[aba] started his address with the recitation and a brief explanation of verses 21 & 22 of Al-Hasid. He said that Allah the Almighty, Time and time again, has drawn our attention towards the purpose of our creation in His Holy Book. We should therefore ponder over these teachings to understand this purpose and follow the commandments prescribed for successfully achieving it.

Those people who take this material world for everything and do not care about the commandments of Allah and do not make an effort to bring a holy change in their lives, such people fail to fulfill their obligations towards Allah and His creation and thus incur divine punishment. On the contrary those who engage in good deeds and make the effort to please their Lord have been promised salvation and blessings. Hazoor[aba] invited every Ahmadi to take their own account whether they are fulfilling the purpose of their lives and that of the coming of The Promised Messiah in our time. Ahmadi ladies will be counted amongst the fortunate people of the latter days as mentioned in the Holy Qur'an, only when they will bring a holy change and raise their standard of worship. Ahmadi ladies are not responsible for themselves alone but also have the responsibility for the training and education of their future progenies.

Ahmadi ladies should always remember that their charm and pride should never lie in their material possessions but only in their righteousness. Worldly gains are not everything, they are only an illusion; understand the purpose of your life and adorn yourself with righteousness, as this will truly enhance your charm. Ladies spend a lot of money in order to wear nice and fashionable clothes. It is the female nature to want to stand out from the others. However, the dress of an Ahmadi woman should cover her modestly. Hazoor[aba] reminded ladies living in the Western society that they are not giving due importance to adequate covering in their dress. Ahmadi ladies should fulfill the standards as commanded by God, and should protect themselves from exposure to this society. Those who reach the age of observing *pardah* should do so, but should refrain from adopting double standards. The covering for going outside should be no different to that used for going to the mosque. Ahmadi ladies should always keep the pleasure of Allah at the forefront in everything they do in life. If you embrace righteousness, it will attract the mercy of Allah, your faith will strengthen and you will advance further in virtuous deeds.

Hazoor[aba] advised ladies to follow all the commandments of Allah and warned that there will be no paradise for those who do not follow these commandments. He also invited Ahmadi ladies to start a struggle (*Jihad*) to stem an advancement of evils in the society and uproot them

completely. All such ladies who engage in this jihad will guarantee a paradise for themselves and for their future generations.

The ladies attendance for this session was 8,579.

THIRD SESSION

A pre-session was chaired by Ameer Sahib UK in which some honorable members of the community were invited to address the Jalsa. The session began with the recitation of the Holy Qur'an by Muneerud Din Shams Sahib. The following dignitaries addressed the audience:

Cllr. George Dawson, The Worshipful Mayor of Rushmoor. He welcomed the Jalsa to Rushmoor.

Dr. Prem Sharma Human Rights Activist.

Cllr. David Harmer, represents Waverly Western Villages in Surrey council.

The Hon. Lars Rise, Member of Parliament Norway.

Tariq| Chaudhry, The President of the Pakistan Chamber of Commerce and Trade in the UK.

The Hon. Stephen Hammond, MP for Wimbledon.

The Hon, Adam Holloway, MP for Graveshamm in Kent.

Baroness Emma Nicholson, MEP.

PROCEEDINGS OF DAY 3: SUNDAY

31st JULY

FOURTH SESSION

Mir Mahmood Ahmad Sahib, principal Jami'a Ahmadiyya Rabwah, chaired the session. The session began with the recitation of the Holy Qur'an by Hafiz Dawood Suleiman Sahib followed by a poem sung by Mujahid Javaid Hashmi of Germany The session consisted of three lecturers. First of all, the most respected Ch. Hamidullah Sahib Wakil-e-A'la Tehrik-e-Jadid, enlightened the audience on the topic of 'The inviolable honor with which the Promised Messiah held Islam. This scholarly lecture was followed by a poem read by Ataullah Nusrat Sahib of Qadian. Then a moving and inspirational lecture on the subject of 'The Institution of Khilafat and our Responsibilities was delivered by Maulana Ataul Mujeeb Rashed Sahib, Imam of the Fazl Mosque, London. After an Arabic *Qaseedah* melodiously recited by Bakri Abedi Sahib of Tanzania, Rafeeq Hayat Sahib, Ameer of the UK, rendered an inspiring account on The Obedience of the Companions (may Allah be pleased with them).

THE INTERNATIONAL *BAI'AT*

The dignified and moving ceremony of the International *Bai'at* has become a traditional part of the Jalsa Salana UK. This is the time when millions of Ahmadies around the world renew their pledge of initiation at the hands of Hadhrat Khalifatul Masih[aba]. There were 209,799 new souls belonging to 109 countries and 290 nations that embraced Ahmadiyyat. *Alhamdu lillah.*

FIFTH SESSION

Some more dignitaries attending the last day of Jalsa were permitted to address the audience just before the concluding session. The session was chaired by Rafeeq Hayat Sahib. The proceedings commenced with tilawat by Dr. Shabbeer Bhatti Sahib. The following guests briefly addressed the convention.

Cllr Diana Whittingham, The Worshipful Mayor of Wandsworth.

Professor Elizabeth Howlett, Member of London Assembly.

Mr Baldey Singh Maghera, The representative of Sikh Gurdawaras.

Cllr. Judy Saunders, The Worshipful Mayor of Merton.

The Honorable Jeremy Hunt, MP for SW Surrey.

Mrs. Sharon Rowles. MEP for South East Region.

Paramount Chief Rashid Kamada-Bongay, Paramount Chief of Kakwa Chiefdom of Bo Region in Sierra Leone.

Message from the President of Sri Lanka.

CONCLUDING SESSION

Hazoor[aba] arrived in the main marquee for the final session at 4.28 pm. The proceeding of this session started with *tilawat* by Maulana Feroz Alam Sahib, Incharge Bangla Desk, followed by a poem by Abdul Munim Nasir Sahib of Norway. Faraj Odeh Sahib of Kababir presented an Arabic *Qaseedah*. Ameer Sahib UK then read out a message of well-wishes sent to Hazoor[aba] by the President of Trinidad & Tobago and Hons. Malik al-Hasan, Member of Ghana Parliament read out a message from the President of Ghana.

Hazoor[aba] presented Academic Excellence Awards, comprising of a gold medal and a Certificate of Achievement, to various Ahmadi students who had achieved outstanding results in their studies during the last year.

In his concluding address, Hazoor[aba] spoke on the subject of *Tau'heed*. He said that this subject has been dealt with in the Holy Qur'an from the beginning to the end and this is the fundamental condition for accepting Islam. All Qur'anic teachings revolve around the concept of God. One can claim to have belief in absolute unity of God only by following the commandments of Allah.

The culmination of this teaching of *Tau heed* is in the unity of Muslims as a nation. Unfortunately, today there are divides amongst Muslims and this is why they cannot implement *Tau'heed* in the world, as *Tau'heed* cannot be established without accepting the Promised Messiah. The non-Ahmadi Muslims should pray for guidance in this matter. If they pray with pure intentions they will definitely be guided by Allah.

Hazoor[aba] invited non-Ahmadi Muslims to take a look at their state of affairs and ponder over why they are facing disappointment at every front. This is only because they oppose the reformer of the time. Hazoor[aba] invited all Muslims to ponder over the message of Hadhrat Imam Mahdi[as] and seek guidance from Allah in this matter and not to adopt the example of people before them.

Hazoor-e-Anwar[aba] advised all Ahmadies to also take stock of themselves. Ahmadies should make a greater effort to reform themselves. Those who understand the subject of *Tau'heed* will bring a great change in their lives. When Ahmadies are able to display these changes, the world will unite under the banner of Ahmadiyyat itself. At the end of this enlightening address, Hazoor[aba] led silent prayers and the Jalsa reached its successful conclusion. Afterwards Hazoor[aba] remained at the stage for a little while and listened to traditional Arabic and African anthems. Hazoor[aba] also visited the ladies marquee and listened to poems recited by Lajna.

APDRESSES BY EMINENT GUESTS ATTENDING THE JALSA SALAN UK 2005

DAY 1

Baroness Sarah Ludford, a Member of the European Parliament for London as well as the spokesperson for the European Liberal Democrat Group on Justice & Home Affairs Committee. The Baroness said that she deeply appreciated the motto of the Ahmadiyya Community - Love for All Hatred for None - and we need this motto to face the dangers of the present time. She also praised Ahmadies for setting an example on how to deal with the potential conflict of being a British citizen as well as a member of the Muslim faith.

Tony Colman is a loyal and precious friend of the community who needs no

introduction to Ahmadies in the UK. He is currently leading various UN projects in Africa. Tony praised the contributions of Humanity First in leading welfare projects in Africa. He also mentioned his plan to set up a Friends of Ahmadiyya Muslim Association together with Lord Avery. This would be a high profile group that will help to raise awareness of the plight and persecution faced by Ahmadi Muslims at the hands of Muslim Zealots in various countries. Tony also made a mention of his personal bond with Hadhrat Khalifatul Masih IV[rh] and how Hazoor's prayers and homeopathic treatment cured his grand daughter from leukemia. He said that he considered himself a member of the worldwide Ahmadiyya community.

The Hon. Dominic Grieve, is a Member of Parliament and shadow Attorney General. He conveyed his personal greetings, and those of Michael Howard--Leader of the Opposition in House of Commons. He said that everyone recognized the contributions of the Ahmadiyya Community to the British society. The message of tolerance and peace preached and practiced by the Ahmadiyya Community has never been needed more than today. He also said that the Ahmadiyya message is the key to create a harmonious society in Britain and thus Ahmadies have to play a significant role in creating a peaceful society for the future generations of this country.

The Hon. Mark Oaten, MP for Winchester and Liberal Democratic shadow Home Secretary. It was Mark's first experience of attending the Jalsa and he said that he was very impressed by the immaculate organization of the event

DAY 2

Cllr. George Dawson, The Worshipful Mayor of Rushmoor. He welcomed Jalsa to Rushmoor.

Dr. Prem Sharma, Human Rights Activist. He said that recent events have brought the British society closer together but the Ahmadiyya Community has always preached harmony. He said the message of the Ahmadiyya Community is the right one.

Cllr. David Harmer, represents Waverly Western Villages in Surrey council. He said that he was pleased to see that the Jama'at was able to find a new site for their Jalsa that was bigger and more suited to their needs.

The Hon. Lars Rise, Member of Parliament Norway He said that the conflict between Islam and the West has become more prominent since the end of the Cold War. However, the differences can only be resolved with love and tolerance. The Ahmadiyya motto provides a perfect guidance on how to achieve peace in the world.

Tariq Chaudhry. The president of the Pakistan Chamber of Commerce and Trade in the UK. He praised the efforts of Humanity First, He said that you make me proud to be a Muslim and that he sees Ahmadies as the most hard working, pragmatic Muslims.

Hon. Stephen Hammond, MP for Wimbledon. He commended the work of Humanity First.

Hon. Adam Holloway, MP for Gravesham in Kent.

Baroness Emma Nicholson, MEP. She praised the Jama'at for spreading the message of peace in the world, for helping the suffering people of Iraq and showing kindness, generosity and love

for others. She also presented a letter of gratitude to Ameer Sahib UK on behalf of the people of *Najaf* for the generous help provided to them.

DAY 3

Cllr. Diana Whittingham, The Worshipful Mayor of Wandsworth.

Professor Elizabeth Howlett, Member of London Assembly She said that she had enormous admiration for the work done by the Ahmadiyya Community.

Mr. Baldev Singh Mghera, The representative of Sikh Gurdawaras. He said that he found the Ahmadiyya motto very close to his heart.

Cllr. Judy Saunders, The Worshipful Mayor of Merton. She said, "Your mosque is looked upon as a symbol of peace. " She also referred to multi-faith prayers held at Baitul Futuh Mosque and commended the community for taking this step.

Hon. Jeremy Hunt, MP for SW Surrey. He said that Ahmadies have always practiced peace and present a loving interpretation of Islam.

Mrs. Sharon Rowles, MEP for South East Region. She said that it was her first visit to a Jalsa and she was very impressed by the organization.

Paramount Chief Rashid Kamada-Bongay, Paramount Chief of Kakwa Chiefdom of Bo Region in Sierra Leone. He is an Ahmadi and mentioned some of the services rendered by the Jama'at in Sierra Leone.

Message from the President of Sri Lanka. Ameer Sahib read a message of well wishes sent to Hazoor by the President of Sri Lanka.

Hons Malik al-Hasan, MP of Ghana read out a message of well wishes sent to Hazoor by the **President of Ghana.**

****

HUMANITY FIRST, USA

Restoring Communities, Building a Future

FIND OUT HOW YOU CAN HELP

Ph/Fax: (877) 99 HFUSA

www.humanityfirst.org

Al-Fazl International

Al-Fazl International is a weekly Urdu newspaper that has been published since January of 1994 in the United Kingdom. The newspaper today enjoys International readership. The New York Jama'at has been given the responsibilities of distributing and increasing circulation of this weekly newspaper within the United States. Earlier, Hadhrat Khalifatul Masih IV^{rh} had set a target of 350 subscribers in the USA.

Unfortunately, we are lagging far behind in achieving the goal assigned to us. All Jama'at members are encouraged to subscribe to the newspaper. It is an important newspaper as it routinely carries Friday sermons of Hadhrat Khalifatul Masih V^{aba}, religious articles written by various *Ulema* of the Jama'at and Jama'at news. **Subscription is $120 for 52 weeks, which includes mailing charges. Please make checks payable to:**

Ahmadiyya Movement in Islam

Send these to the address given below. You may also order the newspaper online via www.alislam.org.

Al-Fazl International
Baitul Zafar

86-71 Palo Alto Street
Holliswood, NY 11423

*****

Majlis Ansarullah, USA

24th Annual Ijtema and 13th Majlis-e-Shura, 2005

Syed Fazal Ahmad and Dr. Wajeeh Bajwa

Majlis Ansarullah USA held its 24th National Ijtema on 30th September to 2nd October 2005, in Baitur Rehman Mosque, Silver Spring, Maryland. Approximately 300 Ansar from 40 Majalis attended the Ijtema.

The Ijtema started at 2.30 PM, inaugurated by Munir Hamid Sahib, Na'ib Ameer, USA. The Na'ib Ameer Sahib in his opening annotations urged the congregation to strengthen themselves on the path of *Taqwa* – fear of God.

One of the very important aspects of National Ijtema is the Majlis-e-Shura sessions. The discussion and deliberations were primarily on *Tabligh* and *Ta'leem-o-Tarbiyyat* issues. The sub-committees deliberated upon ideas on how to activate the new converts and how to promote the concept of a living God in the USA; also what ways to adopt to organize regular *Ta'leem-ul-Qur'an* study as per the directives of Hadhrat Khalifatul Masih V^aba. This time the election for *Sadr* and *Naib Sadr Saf Dom* also took place in the Shura session.

The Ijtema was very well structured, and packed with educational and sports competitions. The drive and enthusiasm of Ansar to partake in these competitions was commendable. The Dallas Majlis once again was recipient of the *Alme In'ami.*

In the concluding address Dr. Ahsanullah Zafar Sahib, Ameer USA, expounded upon "Surah *Al-Fatihah*" and affirmed it to be the key to any situation in life; and thus urged the attendees to contemplate upon it.

Sadr Majlis Ansarullah, Nasir M Malik Sahib, in his concluding remarks thanked Ansar for their cooperation and services. Mr. Malik is the departing Sadr, completing diligently 3 consecutive terms as Sadr. He urged all to continue in their efforts and struggle to march forward - To reach out and excel in path of *Taqwa.*

In the end Nasir Malik Sahib was honored by a plaque presented by respected Ameer Sahib for his six years of selfless services and extreme dedication to the objectives of Majlis Ansarullah USA in particular, and Islam and Ahmadiyyat in general.

****

Sahabi's Grandson passes away:

In memory of
Mr. Tayeb Ali Shaikh

BE (Kar), B.Sc. (Hons), Engg. DCE (Edin.),
MS. PHE, MASCE (N.Y.), AFAIE (ENG),
MR SANI (Lond.), FIE (Pak.)

Dr. Ayaz Shaikh
Westlake, Ohio

My father, Mr. Tayeb Ali Shaikh was born in Delhi, British India in 1938. His father Mr. Ishtiaq Ali Shaikh had trained as a civil engineer in Sheffield, England in the early 1900s. He was appointed Chief Engineer of Delhi Municipal Corporation upon his return to India and lived there until his untimely demise just before partition. He was the son of Shaikh Farman Ali Saigal, a *Raees* and *Zamindar* (landlord) of *Dharamkot Bagha*, District Gurdaspur in East Punjab.

Mr. Ishtiaq Ali Shaikh passed away in June 1947and was laid to rest in *Bahishti Maqbarah*, Qadian. His *janaza* (funeral) prayer was led by Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Musleh-Maoud[ra]. Following partition, Mr. Tayeb Ali Shaikh and his family moved to Qadian, and then to Hyderabad, Sind.

Mr. Tayeb Ali Shaikh received distinctions in Matric and F.Sc. and was accepted in the civil engineering program at NED College, Karachi. He received a B.E. (Bachelor of Engineering) degree and was offered a position with Doxiades, a Greek engineering firm that later designed and planned Islamabad, the capital city of Pakistan. Mr. Shaikh also proceeded to Scotland, U.K. on a United Nations scholarship and received postgraduate education from Edinburgh University, leading to a B.Sc. Honors and a specialist diploma in structural engineering. President, General Ayub Khan, laid the foundation of a new Capital, Islamabad (Pakistan) in the early 1960s and established the Capital Development Authority (popularly known as CDA) to undertake construction and development of this new city. Mr. Tayeb Ali Shaikh joined CDA as an Assistant Director and over the years, rose through the ranks to become Director General of the organization. He retired in 1996 and moved to Houston, Texas, where he remained until June 18, 2005, when after a prolonged illness, he bid farewell to return to his creator. "To Allah we belong, and to Him we return."

Our ancestors belonged to the respectable Saigal clan. The first gentleman in our ancestors who embraced Islam was a Hindu landlord named Anant Ram. Shaikh Farman Ali Saigal's father, Shaikh Aziz–ud-Din was a companion of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad[as]. (Both their names are mentioned in the Ahmadi book *Seerat-e-Mahdi.*) Shaikh Aziz-ud-Din would often travel after *Isha* prayers from his village *Dharam Kot Bagha* and reach Qadian after midnight. In those days, the Promised Messiah[as] would

sleep in the mosque on a simple cot. Shaikh Aziz-ud-Din would go to the mosque, and being tired and weary, would lie under Hazoor's[as] cot and sleep. While asleep, he would unintentionally raise his knees, waking the Promised Messiah. Knowing that it could only be Shaikh Sahib, who comes all the way to offer Tahajjud prayers with him, Hazoor[as] would in his kindness ask him to not remain uncomfortable on the floor, but share the cot with him. Upon respectful refusal by Shaikh Aziz-ud-Din, they would go and offer prayers together. Shaikh Aziz-ud-Din once invited Hazrat-e-Aqdas[as] to his village and the invitation was graciously accepted. The Promised Messiah[as] reached the village with some of his companions and visited Shaikh Sahib's *Havaili* (home) where he had lunch. During this visit Hazoor[as] had religious discussions with non-Ahmadies and non-Muslims. When Hazoor[as] asked him to join in silent prayer, Shaikh Aziz-ud-Din sahib particularly asked him to pray for his children. Allah accepted the prayer said by Hazoor[as]. His eldest son became a minister and close associate of the governor of Jalalabad State, Afghanistan. The middle son, Raees Shaikh Farman Ali Saigal, became a well-respected *Zamindar,* as well as being appointed Executive Engineer to the State of Bahawalpur. His eldest daughter was married to a young *Tehsildar* who later became a well-known landlord of the area. His youngest daughter was the daughter-in-law of Shaikh Ameer Ali, a judge of the Punjab High Court in British India. On the spiritual front, several members of our family have been known to be particularly blessed. My grandmother, who now rests in *Bahishti Maqbarah*, Rabwah (one of Shaikh Aziz-ud-Din's grand daughters) was a very pious lady who was known to receive divine information. She would often perceive a fragrant smell and pass into a semi conscious state, followed by a short period of sleep. She would then wake up and describe information that related to events in future. Mr. Tayeb Ali Shaikh's elder brother, Dr. Talat Ali Shaikh, of London, U.K. has been known by many to provide true guidance by prayers to countless Ahmadies and non-Ahmadies.

Mr. Tayeb Ali Shaikh was a staunch Ahmadi. He played a pivotal role in the construction of the Ahmadiyya mosque in Islamabad. He was a known Ahmadi in both departmental and social circles. He was specially targeted by *Maulvies* in 1974 Anti-Ahmadi agitation. He had to leave his home in Islamabad with his family upon finding out about plans by a mob to attack and burn his house and kill the family. Former Pakistani Presidents, including Z.A. Bhutto and Zia-ul-Haq knew about his faith, yet approved his clearance for high-level security issues due to his well-known integrity and professionalism. He was offered a higher-level position in the government with the condition that he would denounce Ahmadiyyat. Upon his refusal to do so, a group of radical Islamic *Maulvies* banded together with senior elements in CDA and the government and conjured up a false case against Mr. Tayeb Ali Shaikh. Mr. Shaikh spent 13 years on "bail before arrest" and finally decided to leave Pakistan, never to return. Finally, with no evidence to prove anything against Mr. Shaikh, the courts had no choice but to dismiss the case.

After retirement, Mr. Tayeb Ali Shaikh had been conducting religious research and had become an avid student of comparative religions. He had engaged in religious discussions with people of different faiths and would not forego any opportunity to preach the teachings of the Promised Messiah[as]. He was survived by his wife, who joined him in less than 3 months after his demise. His three sons, two daughters, and ten grand children all pray for him. May Allah grant him a lofty abode in heaven.

I Miss You

Faiza Malik

What started out a normal day,
Of studying and food,
A couple of errands,
A peaceful Sunday mood.

What started out a normal day,
Slowly drifted with the air
As life began to take its toll,
And my heart began to tear.

Pulled up to the driveway,
Found policemen all around,
An ambulance and fire truck,
But no one making a sound.

Rushed out of my car,
Like the wind in a storm,
"Do you live here ma'am?" one guy asked,
"Yes, officer, this is my home."

Walking up the driveway,
I was completely scared and confused,
Then he uttered the terrifying words,
"I'm sorry, but we have some bad news."

Shaking and trembling,
A thousand thoughts in my mind,
As he opened the door,
What was I going to find?

The world as I knew it,
Was over for sure.
My life would change,
As I walked through that door.

There was turmoil and disorder
The policeman didn't lie
This must be bad news, I thought
As I saw everyone cry.

Abu sat me down,
I looked to see what he had to say,
He quietly spoke,
"Faiza, Ami passed away."

Like a butter knife slowly,
Slicing through my chest.
Or getting shot at
Without a bulletproof vest.

Or falling helplessly
into a pool of broken glass,
These feelings would be eternal,
None of them would pass

From God we come,
And to God we must return
The pain must be endured,
Even when it burns.

September twenty ninth,
Two thousand and two
The day is trapped in my mind
No matter what I do

So caring, and so warm
So tender and precious,
Always praying that I achieved,
My hopes, dreams and wishes.

Longing for the days,
That quickly passed us by.
It's so hard to reminisce
While keeping my eyes dry.

Looking up at the sky,
At times so clear and blue
Between God and heaven,
I recall visions of you.

I'm missing your face like crazy
As I stand still here alone.
I wish I could hug and kiss you
Instead of talking to your name in stone.

Between the pain and sorrow,
We all have to strive,
To keep love and hope,
And Faith alive.

The streets are silent now,
The crying is hushed.
Even smiles on our faces,
But our hearts still forever crushed.

September twenty ninth
Two thousand and five
3 distressed years have passed,
and I'm still struggling to stay alive.
I miss you

From Ameer Sahib's Desk:

(1)

In accordance with the Shura proposals approved by Hadhrat Khalifatul Masih V, the following would be the Central Response Committee on Criticism of Islam in the Media:

Falahud Din Shams Sahib, Chicago, Chairman
Mian Waseem Ismail Sahib, Washington, DC
Missionary Mubashir Ahmad Sahib, Chicago
Amjad Khan Sahib, Los Angeles
Rashid Martin Sahib, Washington, DC

(2)

Mr. Falahud Din Shams is taking over as the Editor of Muslim Sunrise. The new team is as follows:

Falahud Din Shams Sahib, Chicago, Editor
Missionary Mubashir Ahmad Sahib, Chicago
Amjad Khan Sahib, Los Angeles
Hassan Hakeem Sahib, Zion
Naveed Malik Sahib, Chicago
Shahnaz Butt Sahiba, Philadelphia

****

EDUCATION ADVISORY COMMITTEE

Hadhrat Khalifatul Masih V[aba] has stated that an Educational Advisory Committee should be formed. This committee will guide the students towards the careers most suited for them taking into consideration the requirements of the Jam'at for trained people in various professions. Respected Ameer Sahib has appointed the following as members of the Advisory Committee:

1.	**Agha Shahid Khan, MD, (CHAIRMAN)**	**410-825-4118**
2.	**Nasir Islam Bhatti, MD**	**410-489-0784**
3.	**Prof. Muhammad Abdul Khaliq, Ph.D.**	**507-345-3653**
4.	**Amjad Mahmood Khan, JD**	**909-591-8717**
5.	**Ahmad Nawaz Chaudhry, MD, DDS**	**516-459-8653**
6.	**Shahnaz Butt, Ph.D.**	**610-789-8652**
7.	**Sabooha Zafar, MD**	**609-466-9014**

Students are urged to contact the Advisory Committee member to discuss their future educational plans.

National Educational Secretary

Ar-Rahman

Sumbul Jattala

اَلرَّحْمٰنُ ۙ

The Gracious God
He teaches us the Qur'an to act upon

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ۝

اَلرَّحْمٰنُ ۙ

The Gracious God
He created the heavens and the earth
He created the glittery stars
He created the sun and the moon
He created the creatures
He created the thunder, and the river

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ۝

اَلرَّحْمٰنُ ۙ

The Gracious God
He gave us the heart, to feel & fear
He gave us the eyes & ears
He gave us the hands to give and share

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ۝

اَلرَّحْمٰنُ ۙ

The Gracious God
He created the men & jinn
And gave them a brain to think

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ۝

اَلرَّحْمٰنُ ۙ

The Gracious God
He gave us the food, and the Strength
He gave us the health & the wealth
Of the poor, He took care
He listened to our prayers

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ۝

اَلرَّحْمٰنُ ۙ

The Gracious God
He gave us the Holy Prophet Mohammad[saw]
He gave us the Promised Messiah[as]
He gave us the Khilafat,
So we thank Him.

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ۝

SIR MUHAMMAD ZAFRULLA KHAN: A MEMORY

DR RASHEED AZAM

He was a friend, of all his friends
Memories, imbedded in my mind.
Upright and punctual in his ways,
His hands were honestly on task
But his heart in the Hands of God.

Standing tall and fearless
He spoke the truth
Straight and upright
In defense of his faith.

Devoted to serve God
And honor of his faith
Obedient to his Imam
Loyal to his nation
To the world at
The United Nations.
A great world leader
Honored and respected.
How can History change?
At the hands of people
Ungrateful and selfish
Would they live forever!

Only God is Eternal
We all shall return
To account what we did.

****

THANK THE LORD

Falahud Din Shams

Thanksgiving is great, well maybe not for the turkeys. Turkey is a true American feast. It is the one thing that just does not work with curry spices. I have seen families trying to insert curry condiments into the baking bird. It did not do much to the taste of the turkey other than messing up an otherwise good feast. Maybe those friends would not make me go through the misery after reading this. It has to be made the American way. Fried turkey is not American. It must be baked three to four hours. All the trimmings including the cranberry sauce and sweet potatoes are essential for a thanksgiving dinner.

The history of Thanksgiving is not clear. Various accounts exist. It is like the Kennedy assassination. We will never know. Maybe it was thanksgiving for friendship between the Pilgrims and the Indians. Maybe the Indians were thankful that they were not shot at on that day. We know for sure that they ate turkey with the trimmings and called it the Thanksgiving. I'll go along with any story for a good dinner.

For all I know, it may have been just another holiday to kick off the Christmas shopping season.

I know of one historical account in reference to Thanksgiving that is accurate. President Truman, in 1949, thought it would be interesting to send a turkey as a gift to the President of Turkey on Thanksgiving. The Turkish President had no idea what he was going to receive. He was surprised to see that a representative of the United States of America delivered a dead bird to him and obviously could not believe all the fuss over it. At least he would have been prepared if they had told him that he was getting a "*hindi*" as a gift on Thanksgiving. You see, in Turkey in those days, a turkey was called a "*hindi*". The word just signified something foreign and exotic like something from India.

Being thankful is important. We need to be thankful to God, to our parents and anyone else who does something good for us.

God has told us that if we are thankful, it is for our own benefit. When we are thankful, we get more gifts. Someone gives me a gift and I put it in the garage. The next time that person visits me and sees where his gift ended up, I don't think he would put me on his gift list for the next time. On the other hand, he may see that I put his gift on the mantle above the fireplace in the living room. That would make him happy and he would know that I appreciated his gift. There are ways to show appreciation.

The Holy Prophet[saw] said: "Whoever is not grateful to people, he is not grateful to God". It is not just a saying that sounds good; it has a lot of wisdom in it.

We see our parents taking care of us. They go to work and make a living, bring groceries to feed us and provide us clothing and shelter. The philosophy of God really providing all these things is pretty deep. It takes an understanding of

the unseen and how Allah is the Provider of everything.

Let us assume someone says that he is thankful to God. However, he does not show any appreciation for his parents and is not thankful to them. It is not possible for him to be thankful to God when he is not thankful to someone who physically provided him provisions. He is fooling himself. He refuses to accept what he sees with his physical eyes, but claims to believe in the unseen. That is the meaning of the Holy Prophet's[saw] saying.

Another way to look at that saying is to think about how Allah works. He does not come down in person and deliver us groceries. He uses our parents to do that. Are we not supposed to say thanks to the one delivering us the gifts from God?

When we need a job, Allah does not come down and hand us a job. He uses a human being to provide a job for us. We have to be thankful to the person who was the vehicle in our hour of need. That is why people are thankful to their bosses. We should not believe that the boss is our provider because Allah is the only Provider. However, the boss is the intermediary and someone Allah has assigned as a medium to help. We have to say thanks to the messenger and the delivery boy. Just as we tip every boy who delivers us the pizza and say "thank you" on top of it. And yet we pay for the pizza.

God has given us many gifts. Every human being is born unique and with special abilities. He is the Unique Creator. Children born in the same house, eating the same food, attending the same schools and breathing the same air have different talents. Some are good at math or science and others at poetry and literature.

The way for us to be thankful for the gift of God is to reach our potential. That is our thanksgiving. If we don't use the abilities God gave us, then we are not being thankful. If God gave us the talent to be a scientist, then we should not choose to work at a carwash. It is like the gift that ends up in the garage. If we use these gifts, then God bestows even more gifts on us. Now you see why Allah said that it is to your benefit if you are thankful.

Thankfulness to God equates to believing in God. If you really believe in God, it is not possible to be ungrateful. Allah has used the word "thankfulness" (*Shukr*) and has used the word "denial" of his existence (*Kufr*) as the opposite. In Surah *Luqman*, Allah states:

" Be grateful to Allah. Whoever is grateful (*Shukr*) to Allah, it is for the good of his own soul. And whosoever denies His existence (*Kufr*), he should know that Allah is Self-Sufficient, Praiseworthy." (31:13)

God has given us so many things on this earth. How the earth produces the sweet potatoes and cranberry bushes. How He created foods like turkey for us. Everything had to be in its right place at the right time. The sun, the moon, the air, the rain and the nutrients in the earth all worked together to produce the foods for our pleasure.

No matter what and how we discuss Thanksgiving, it all comes down to food. It is definitely a good reason to be thankful on that day in November.

As for the turkeys, well, they can thank the Lord the other 364 days in the year that we only celebrate Thanksgiving once.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Books Available

#	Name of Book		Price	Quantity
	Qurans			
1	The Holy Quran English Translation		$10.00	
2	The Holy Quran UrduTranslation		$10.00	
3	The Holy Quran Spanish Translation		$20.00	
4	The Holy Quran Greek Translation		$20.00	
5	Commentary on Surah Fateha		$10.00	
	English books			
1	Jesus in India		$3.00	
2	Tadhkira		$15.00	
3	Essence of Islam Vol. 3		$10.00	
4	Invitation to Ahmadiyyat		$5.00	
5	Way of the Seekers		$3.00	
6	Revelation Rationaltiy Knowledge and Truth		$10.00	
7	Victory of Prayers over Prejudice		$1.00	
8	Mother of Faithful		$1.00	
9	The Reminiscences of Sir Zafrulla Khan		$5.00	
10	Pathway to Paradise		$3.00	
11	My Book about God		$1.00	
12	Masjid Baitur Rahman		$1.00	
13	Enforced Apostasy		$2.00	
14	Gardens of the Righteous		$5.00	
15	The Will		0.00	
16	Life of Muhammad		$4.00	
17	Invocations of the holy Prophet (saw)		$6.00	
18	Conditions of Bai'at		$3.00	
	Urdu Books			
1	Tafseer Hadhrat Masih Mau'ood (as)		$30.00	
2	Tafseer Hadhrat Musleh Mau'ood (ra)		$60.00	
3	Deeni Ma'lumat		$1.00	
4	Khazinatud Dua		$2.00	
5	Muzhab kay Naam per Khun		$2.00	
6	Deeni Nasaab		$2.00	

7	Fiqah Ahmadiyya Ibadaat		$5.00	
8	Yeh Zindagi Hey Hamaari		$10.00	
9	Pocket Book		$10.00	
10	Serat Khatamun Nabiyyeen		$10.00	
11	Tabir Roya (Khawab Nama)		$10.00	
12	Mash'aleh Rah		$10.00	
13	Markaz Ahmadiyyat		$10.00	
14	Hadhrat Muiyudin Chishti		$1.00	
15	Hadhrat Khwajah Nizamudin		$1.00	
16	Hadhrat Syed Ahmad Sirhindi		$1.00	
17	Hadhrat Ahmad Barelwi		$1.00	
18	Uswa Insaan Kamil		$10.00	
19	Jamaat Ke Aqaid		$0.50	
20	Minhaj ul Talebeen		$3.00	
21	Sharait Bait Aur Ahmadi ki Zima Darian		$2.00	
22	Aina Raboobiyat		$4.00	
23	Kitab Mahfooz		$0.50	
24	Faisla Quran Sunat Ka Chaley Gaa		$0.50	
25	Rahe Huda		$5.00	
26	Dure Sameen		$3.00	
27	Kalam-e-Mahmood		$3.00	
28	Kalam-e-Tahir		$10.00	
29	Sir Zafrulla Khan kee Yadashtein		$5.00	
30	Sheitan Ke Cheley		$10.00	
31	Itmam Hujat		$0.50	
32	Ilmi Tabsara		$0.50	
33	Kya Ahmadi Sachey Musalman Naheen		$0.50	
34	Kabooliyate Dua Kay Raaz		$1.00	
35	Hazrat Esa ka Wisal		$1.00	
36	Tazkiratul shahatain		$2.00	
37	Rahe Iman		$2.00	
38	Chalees Jawahir Paray		$2.00	
39	Zikre Ilahi		$1.00	
40	Islami Asool Ki Philosophy		$3.00	
41	Meri Waladah		$1.00	

Humanity First

...Serving Mankind

Respected Amir Sahib

16th October,2005

Assalamo Alaikum wa Rahmatullahe Wa barakatohu.

Hope you are good in health. May Allah give you long life.

I am pleased to inform you that by the grace of Allah Humanity First has completed the construction of its first Educational institute "MASROOR SENIOR SECONDARY SCHOOL."This school inshaAllah will be commencing from 17th of October 2005 and initially 160 students will start their education. Humanity first is planning to double the capacity and the number of students by next year.

This school is constructed on the land which was acquired by Humanity first from the Govt of Gambia as a part of its development projects

I would like to request for prayers for all the management and workers in Gambia who have worked very hard to complete this project in time.

May Allah bless our efforts and enable us to fulfil our responsibilities towards service to Humanity.

Jazakamullah Ahsanal jaza

Ahamad Yahya Sayed
Chairman

UK Charity Registration No. 1050934
22 Deer Park Road, London SW19 3AH. Tel: 020 8417 0082 Fax:020 8417 0110
Web: humanityfirst.org.uk, Email: info@humanityfirst.org.uk

WAQFE ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hadhrat Khalifatul Masih III^{rh} States:

"There is a great need for a Waqfe Arzi (*Short term or temporary devotion*). The fact is that a section of the Jama'at has forgotten that the members of the Jama'at are also the Murabbis or Missionaries, themselves, and the little increase in the number of Missionaries is not sufficient. The Jama'at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Ahmadi must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqfe Arzi for the purpose of drawing the attention of the Jama'at towards this duty, and to develop a desire for Islah-o-Irshad. In this are both spiritual as well as physical benefits."

(Report of Majlise Mushawarat, Al-Fazl: November 3, 1966)

Every Ahmadi Should Join the Waqfe Arzi Scheme

"The Missionaries, the office-bearers, in fact every Ahmadi should join the Waqfe Arzi Scheme and should encourage his brother to do so, as well. Undoubtedly, this is a path of sacrifice. In fact it is a very narrow path. Also, it is also a fact that we cannot seek the pleasure of Allah without walking on the path of sacrifice."

(Al-Fazl: August 27, 1969)

A Source of Self-correction

"The second major benefit of the Waqfe Arzi Scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion for prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place they should set a good example and should not be source of defect. That is why the Waqfe Arzi groups have benefited from the blessings of prayers.

(Al-Fazl: February 12, 1977)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqfe Arzi, should contact: **Dr. Zaheeruddin Mansoor Ahmad, National Secretary Talimul Qur'an and Waqf-e-Arzi:**

162 Penwick Cr.
Frederick, MD 21072

Tel: (301) 560-2532

MTA USA

VOLUNTEERS NEEDED

MTA International was started in 1992 from London. It now provides transmission around the world and around the clock. This means that a lot of programming needs be prepared and presented. We all know that all MTA programming is made by the volunteers of Jama'at Ahmadiyya all over the world. The USA Jama'at has been lagging behind in this category of sacrifice. MTA USA is now preparing to live up to this responsibility. Volunteers are needed to make programs for MTA. Programs in the following categories are needed:

1) All programs must be in the English language.

2) Subject of the program should be :

   a) See America (Visits to various places of interests such as parks, museums, monuments, cities etc.)
   b) Children's programs
   c) Health and medical sciences
   d) Other disciplines such as home improvement, building, sports etc
   e) Programs based on local Jama'at functions and events are not accepted
   f) All programs should be in a documentary format.

We realize that most people are not familiar with the process of film making. Therefore training will be provided to willing participants. The most important need is for volunteers to go out and video tape the material. All Jama'at members are invited to participate, young and old, men and women.

If you are interested please call the 24 hour help line:

(615) 390- 6775

Suggestions are welcome but workers are really appreciated.

Lutf ur Rehman
Incharge Programming USA

Waqf-e-Jadid

The 48th Waqf-e-Jadid Year is ending soon, and we reproduce here a summary of the January 7, 2005 Friday Sermon delivered by Hadhrat Khalifatul Masih V[aba], on the same subject, to remind everyone to sacrifice for this Blessed cause, generously.

Waseem A. Sayed, PhD
National Secretary Waqf-e-Jadid
Tel: 909-525-4470 Fax: 240-525-4470
Cell: 909-636-4254 email: wsayed@gmail.com

At the occasion of the Jalsa Salana of Spain, Hazoor[aba] delivered his Friday Sermon with reference to the commencement of the new *Waqf-e-Jadid* year on 1st January. Citing verse 266 of Surah Al-Baqarah (2:266) Hazoor[aba] spoke on the subject of financial sacrifice.

Hazoor[aba] said there are numerous directives in the Holy Qur'an regarding spending in the way of Allah, and this subject is mentioned along with worship of Allah and is therefore a source of advancement in *taqwa* (righteousness) and spirituality.

Hazoor[aba] said the motive of those who spend in the way of Allah is to seek His pleasure. This fervor, in turn, brings them many blessings. Even a little spent in Allah's way brings about great blessings. Hazoor[aba] said with the grace of Allah, our Community has many who give huge amounts in this respect. However, the bulk of our Community are those who have average incomes and it is mostly their endeavors that bless the funds of the Community, in a manner that is beyond the comprehension of materialistic people. Allah blesses our funds because He observes our spirit and our affordability. This alone is the secret of the prosperity of the Community's funds. Hazoor[aba] has said that in today's world only the Ahmadiyya Community has this spirit.

Elucidating the subject with *Ahadith,* Hazoor[aba] related that the Holy Prophet[saw] said to only admire two sorts of people: those who are given wealth by Allah and spend it in His cause, and those who are given knowledge and wisdom and employ it to be of help and assistance to others. When the Holy Prophet[saw] would motivate his Companions to give alms, those who could, would give generously, whereas those who did not have anything to give would go out and do menial work and give the wages earned as alms. Later, these very Companions prospered tremendously. The Holy Prophet[saw] enjoined not to count pennies or to calculate too much when giving in the way of Allah. For

Allah, too, is then cautious in giving to such people and to keep the opening of money-bag loose in spending for the cause of Allah.

Hazoor[aba] said Ahmadies throughout the world, who have figured out this truth, give most generously, insomuch, they have to be stopped at times. It is not just the Ahmadies living in the prosperous parts of the world who have this spirit. Hazoor[aba] related personal episodes of sincere Ahmadies in Ghana whose spirit of monetary sacrifice is exemplary.

Hazoor[aba] remarked on the generosity shown by the Community world-wide in donating money for the victims of the Indian Ocean Tsunami, in particular, about a single donation by a member of the USA Jama'at that matched the collective donation of his entire local Jama'at.

Hazoor[aba] specifically touched upon the great sense of sacrifice women exhibit when spending in the way of Allah, especially they donate their favorite jewelry pieces for this. Hazoor[aba] has enjoined women, as mothers, to pass on this sense of monetary sacrifice to their children. He advised the Auxiliary Organizations of the Community to promote *Waqf-e-Jadid* donations in children, and thus increase the number of participants in this scheme.

Hazoor[aba] said that the great sense of monetary sacrifice that is prevalent in our Community today is a result of the prayers the Promised Messiah[as] made for his Community and the high standards that his companions had set and had trained their offspring in. These were the people who heard the Promised Messiah's[as] message, understood it and acted upon it. Hazoor[aba] recounted a few episodes of the extraordinary sacrifices the Companions made.

Next Hazoor[aba] announced that the total *Waqf-e-Jadid* contributions for 2004 were £1,976,000. Hazoor[aba] said despite the US dollar and Rupee being weaker than the Pound Sterling this total was an improvement from last year. The biggest contributor in *Waqf-e-Jadid* 2004 was USA, followed by Pakistan, and then UK.

Hazoor[aba] read extracts from the writings of the Promised Messiah[as] on financial sacrifices. He counseled the participants of the Spanish Jalsa specifically and gave a message of Peace and Love for the New Year to everyone. Praying that may hatred and warfare come to an end, Hazoor[aba] remarked that current state of affairs were, as if, calling out for Divine punishment.

Hazoor[aba] prayed may each Ahmadi progress in Sincerity; Worship of God and in taking the Message of the Holy Prophet[saw] to the World.